

THE CONGREGATIONALIST

Boston Thursday 26 April 1900

A PRAYER FOR THE ECUMENICAL CONFERENCE

GREAT HEAD OF THE CHURCH OUR EVER PRESENT LORD
BLESS WE BESEECH THEE THY SERVANTS WHO HAVE
GATHERED AT THIS TIME TO TAKE COUNSEL TOGETHER
CONCERNING THE PROGRESS OF THY KINGDOM—SPIRIT OF
THE LIVING GOD WHO ON THE DAY OF PENTECOST DIDST
BRING MULTITUDES OF STRANGERS INTO THY READY CHURCH
GIVE TO THY PEOPLE IN THESE LATTER DAYS LIKE EARNEST-
NESS OF WITNESS-BEARING AND READINESS OF HEART AND
MAY THY POWER BE SHOWN IN EVERY LAND—WE THANK
THEE FOR THE ZEAL AND FAITH OF ALL CHRIST'S MES-
SENGERS FOR WITNESSING LIVES AND ABUNDANT FRUIT
WHICH THOU HAST GIVEN—WE REJOICE IN TRUE DISCIPLES
WHOM THOU HAST RAISED UP IN THE MIDST OF DARKNESS
FOR STEADFASTNESS OF MARTYRS FOR CHRIST'S PEOPLE ON
MISSIONARY GROUND WHO HAVE WITNESSED A GOOD CON-
FESSION IN THE MIDST OF TRIAL—SPEAK THOU IN THIS
CONFERENCE THROUGH THOSE THAT SPEAK—BRING WISDOM
FOR ALL OUT OF THE EXPERIENCE OF THOSE WHO HAVE
DONE THE HARD WORK OF THE MISSION FIELDS—IN THE
ENTHUSIASM OF SERVICE AND COMMON FAITH AND LOVE
DRAW ALL HEARTS TOGETHER IN DEVOTION TO THE RISEN
LORD GIVE LARGE BLESSINGS THAT THEY MAY BE SCAT-
TERED WIDELY AS THE DAYS OF MEETING END AND ALL
RETURN TO THAT SPECIAL WORK WHICH THOU HAST GIVEN
THEM TO DO—AND MAY NEW HOPE FULFILLED THROUGH
MANY DAYS TO COME DATE FROM THIS MEETING TO THE
GLORY OF GOD AND THE ADVANCEMENT OF THE KINGDOM
OF OUR LORD—AMEN

The Business Outlook

The feature of the general business situation has been the reduction in prices of some of its products made by the American Steel & Wire Co. and the fall of steel securities generally on the New York Stock Exchange. The Steel & Wire Co. has also closed temporarily twelve of its mills, due, according to Chairman Gates of the executive committee of the company, to over production. While it is thought that the steel companies will make more money this year than they did last, it is nevertheless coming to be believed that the iron and steel boom has reached its apex, and that prices and consumption will from now on show a downward trend. Otherwise than this the state of trade continues very favorable. Railroad earnings continue to show good increases. The advent of the warm spring weather has improved retail demand in nearly all lines, and this of course is an important factor at the present moment. As showing the increase in railway traffic, seventy-one roads showed earnings for the first week of April of \$8,790,619, a gain of 12.8 per cent. over the same week a year ago. The net earnings likewise compare very favorably with those of last year.

Cotton planting in the South has been checked or retarded by stormy weather and overflowing of water courses, but this fact and the statistical strength of the staple has not been sufficient to produce any appreciable rise in cotton. The dry goods trade is quiet. Cotton yarns continue weak. The spindle capacity of the country shows heavy increases, particularly in the South. Wool shows considerable weakness, although there is a somewhat better demand at this point. An improvement is to be noted in some branches of the boot and shoe trade, very probably in sympathy with leather, which is exceedingly strong.

Lumber has suffered from backward weather conditions.

Money is easy, and the prospects are for low rates for some time to come. Speculation has been limited during the past week, and the room traders who have been operating on the down side of the market have had things practically their own way, with the result that security values have gone off from three to eight points. In some issues, notably the steel stocks, the decline has been much larger than this. With presidential conventions approaching and political discussions all over the country, it is thought by many that the stock market at best will be only a trading one, with values very likely on the down trend.

Y. M. C. A. News

The Malden Y. M. C. A.'s debt of \$40,000 has been pledged, and \$28,000 paid. Worcester's mortgage of \$74,000 is provided for. New Bedford has raised \$23,000 of its \$28,000 debt. Southbridge is about to undertake to raise its debt of \$45,300. Milford has begun the canvass for a building. Woonsocket, R. I., had a field day, April 22, to start an association.

It is expected that twenty-two associations will conduct boys' camps this summer, with about 1,000 campers. Twenty tents are being made at Bath, Me., for a camp to be held there this summer. A woman has made provision in her will whereby the state executive committee will ultimately own an island of about sixty acres on the Maine coast.

At the annual district conference just held in Newport, R. I., 126 persons promised to try to "win one" to Christ this year. At Winchendon on deputation day 160 persons identified themselves with the "win one" movement. State work Sundays have just been held at Milford, Winchester, Worcester, Newton, Lynn and Beverly. Deputation days are planned for Randolph, April 22, Palmer, April 29, and Canton, May 13. Boys' meetings have an attendance of about 1,200 each Sunday, and forty-five Bible classes for boys have an average attendance of about 400.

TO HAVE AND TO HOLD BY MARY JOHNSTON

This book was published February 17, 1900, the Advance Sales being 45,000. The progress of the book since publication is as follows:—

February 24	1 WEEK	75,000
March 3	2 WEEKS	85,000
March 10	3 WEEKS	100,000
March 17	4 WEEKS	125,000
March 31	6 WEEKS	150,000
April 14	8 WEEKS	175,000
April 28	10 WEEKS	200,000

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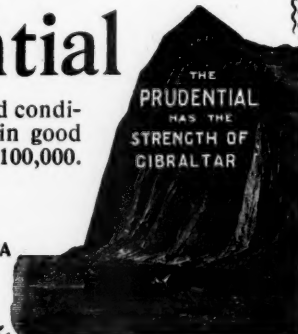
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AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1849

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AND BOSTON RECORDER

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WHAT LIEUTENANT PEARY SAYS.—An interesting item appears in *McClure's Magazine* for January, 1900, in the report of Lieut. Robert E. Peary, U. S. N., in which he tells of a visit in January, 1899, to Greeley's old camp at Fort Conger, established at the time of General Greeley's polar expedition in 1881-83, eighteen years ago. Lieutenant Peary, in speaking of certain supplies found in the old deserted camp, says: "After eighteen years a case of Gail Borden's Eagle Brand Condensed Milk was as good as ever." This speaks emphatically, and of course impartially, regarding the merits of this widely celebrated brand of condensed milk.

ONE WAY OF BOOMING NEW ENGLAND.—In its mission of promoting and bringing New England into prominence as a vacation and tourist resort, the Boston & Maine Railroad endeavors to place before the public descriptive matter that is interesting, instructive and authentic. The illustrations used in the various publications are from pictures taken expressly for the Boston & Maine Railroad by one of the most noted landscape photographers in the country, and are veritable works of art. Last year three portfolios were added to the list of illustrated publications, which bear the following titles: New England Lakes, New England Rivers, and Mountains of New England. These portfolios are half-tone reproductions, 4 x 6 inches in size. For the present season two additional portfolios have been prepared, namely, Seashore of New England and Picturesque New England (Historical-Miscellaneous). In the seashore portfolio, among the thirty odd views of the rugged New England shore, is a distant outline of Grover's Cliff at Beachmont. In the vicinity of Marblehead are pictures of the surf and of the ancient wharves and of scenes in the harbor; then there is a picture of the Singing Beach at Manchester on the North Shore. Gloucester affords a variety of scenic display which depicts harbor and shore scenes. Further down the shore are vistas of picturesque surroundings at Ipswich Bluff, in the vicinity of Newburyport, and at Salisbury. Of Hampton Beach and the Isles of Shoals there are several views, as well as York Beach. Likewise of Kennebunk and Old Orchard there are several delightfully pleasing representations of familiar places. The Picturesque New England Portfolio is indeed one of the most interesting of the series, as it treats of a variety of subjects, with which all are acquainted. Pictures are shown of the birthplaces of Whittier, Hawthorne, Rebecca Nurse, Horace Greeley and President Pierce, while the revolutionary reminders include illustrations of the Munroe Tavern, the Monument and Minute Man Statue at Concord, Mass., the Governor Craddock House at Medford, and General Gage's Headquarters. The Colonial period is suggested in a collection embracing illustrations of the Frary House, the Governor Wentworth Mansion and the Hannah Duston Monument. The rural districts are attractively displayed in numerous views of inland scenes in the vicinity of Hadley, Lancaster and Groton, Mass., and Charlestown, N. H. Either one or all of these five portfolios can be obtained by sending six cents in stamps for each book to the General Pass. Dept., B. & M. R. R., Boston, Mass.

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THE CONGREGATIONALIST

Volume LXXXV

Boston Thursday 26 April 1900

Number 17

In Early Issues

These articles will appear in *The Congregationalist*:

MINISTRY BY PROXY, by Charles M. Sheldon.
AMERICA'S DAY OF OPPORTUNITY, by Louise Manning Hodgkins.

ENGLISH AND AMERICAN MISSIONARY MEETINGS. A Contrast, by Rev. R. Wardlaw Thompson.
JANE ADDAMS OF HULL HOUSE, by John P. Gavit.

THE LAD WITH THE LOAVES. A Story, by Washington Gladden.

HOME LIFE IN SCOTLAND, by Dr. James Stalker.
JERRY ALIAS PETER. A Story, by Rev. W. A. Bartlett, D. D.

CUBA'S OPENNESS TO EVANGELICAL CHRISTIANITY, by Rev. Andrew B. Chalmers.

POLITICAL PROGRESS AT THE ENDS OF THE EARTH, by Rev. Edward Abbott, D. D.

POINTS ON FOREIGN TRAVEL, by Dr. H. W. Dunning.

THE EFFICIENT WORKERS IN OUR NEW POSSESSIONS, by J. D. Whelpley.

ENJOYING HEALTH, by Florence Hull Winterburn.

of its own students concerning its peculiar doctrines, its denominational life and administration, while more than two-thirds of the teaching sought by the students might be the same for all, thus securing the ablest teachers and giving them the inspiration of large classes. If some rich man would offer to provide buildings and expenses of removal to seminaries that would come together into relations with some designated university, a great forward movement might be initiated toward genuine Christian unity.

Dr. Thomas and
Harvard Church

If ever a twenty-five years' pastorate was joyously and successfully signalized it was that of which the strong, loyal and enthusiastic Harvard Church in Brookline has been taking notice during the past week in honor of Dr. Reuben Thomas's noteworthy pastoral career. The wealth of tribute brought to him from near and far, the sincere and spontaneous praises of ministerial and lay brethren on both sides the Atlantic, and the uncommon impressiveness of the special services held to commemorate the occasion made it not only the greatest event in the history of Harvard Church but exalted afresh before the world ideals of ministerial service and of fidelity on the part of the people thus blessed with virile and noble leadership.

Student Christianity

As preparations for the Northfield Student Conferences take shape it grows more evident that the absence of Mr. Moody, who was the life and soul of former gatherings, will not be allowed to shadow the joyousness of the assemblages, though fitting memorial services in his honor will be held. The array of speakers who have already accepted appointments foretells as strong and useful gatherings as were ever held, emphasis being laid as usual upon the vital problems and duties of Christian collegians. The first conference, that of young men students, from June 29 to July 8, will hear in the course of the session President Schurman, Bishop Vincent, Drs. W. R. Richards and Charles E. Jefferson, Mr. Robert E. Speer and others. Bible classes will be conducted by Prof. E. I. Bosworth of Oberlin and Mr. H. B. Wright, general secretary of the Yale Missionary Association, while missionary problems will be handled by such experts as Rev. H. P. Beach and other secretaries of Students' Volunteer Movement. Large delegations are already being made up for these annual student convocations, as well as for that designed particularly for young women which follows the men's convention. A fortnight ago seventy-six representatives of forty-six college Y. M. C. Associations in New England, New York and Pennsylvania met with the Yale Association to confer on the higher interests of students.

The effect which they made on the college students may be inferred from this sentence from the *Yale Alumni Weekly*:

You would not have gone by a group of these men without stopping twice to look at them; and you would not talk with any of them very long without growing thoughtful and cheerful over the sane, effective growing work that is being done in the present day and generation in making strong the principles of Christian manhood in the picked class of educated young Americans.

To Awaken
the Churches

While students' conferences like those at Northfield, Lake Geneva and Asheville will claim and reward the attendance of hundreds of collegians, a large number of Christian young men will be occupied during the same time in conducting an educational missionary campaign among the churches. Nearly 100 men from our seven theological seminaries have volunteered for this service at the instigation of Mr. Luther D. Wishard, who has charge of the forward movement of the American Board. Last year a dozen students from different colleges and seminaries engaged in this work for a month, spending five or six days, in pairs, in each church, organizing mission study classes and urging young people to become systematic givers to missions, as well as approaching the adult membership of the church with similar ends in view. Such encouraging results followed last summer's labors that the movement will be carried on this year on a much larger scale, being supervised in the East by Mr. Arthur W. Bailey of Yale Divinity School and in the West by Mr. George L. Marsh of Chicago Theological Seminary, the entire work being under the supervision of the Forward Movement Committee of the American Board. When one remembers the influence which the Yale Band of five young men had in their recent year's campaign, large hopes respecting the outcome of this wider undertaking may be justly entertained.

Unitarian Projects
and Appointments

The seventy-fifth anniversary of the National Unitarian Association will be celebrated in Boston the last of May by exercises of a more elaborate character than usual. Delegates from the Unitarian churches of Great Britain, Hungary and Japan and from the Brahmosomaj of India are expected. The French liberal churches and the Protestant Bond of Holland also will be represented. At this meeting it is expected that an organization similar to that chosen at our Boston council, and looking toward the perpetuation of the International Council of the Orthodox Congregational Churches, will be formed. The greetings of Trinitarian Congregationalists will, during these May meetings, be presented by Dr. A. H. Bradford and President Hyde. Other evidence of

The Christian World

The Ecumenical
Auspiciously Begun

In point of personnel, popular interest, quality of platform work and world-wide sweep of vision the great missionary gathering in New York bids fair to fulfill the prophecy that it would be the most important and impressive religious gathering of the ages. Our report this week presents a vivid picture of the opening days, and will be supplemented next week with a summary of the deliberations and an estimate of its effect. Certainly the whole world must gain a new conception of the vitality and usefulness of the foreign missionary movement as it beholds thousands of Christians fired with the passion to carry the light and life of Jesus Christ to the ends of the earth.

Federation of
Theological Seminaries

A correspondent in another column mentions plans proposed to bring the Congregational, Baptist and Presbyterian theological seminaries into some connection with the University of California. Important advantages accrue to students in all professional schools when these are closely associated with a university. We believe also that closer co-operation between theological seminaries of different denominations would secure much greater economy and efficiency. A large proportion of the lectures in one seminary would be equally adapted to all the others. Such men as Dr. W. N. Clarke are in great demand in many of these institutions. Why should such lectures as Dr. Lyman has been giving in Hartford be limited to the students of one seminary? Why should a full corps of professors, as at Andover, be compelled to devote their entire energies to twenty students? If Andover and Newton Seminaries were standing beside Boston University, ministers in training for three denominations would be in touch with one another. Each denomination could provide for the instruction

a disposition to foster the interests of the denomination is seen in the recent nomination of Rev. C. E. St. John of Pittsburgh, Pa., as secretary of the American Unitarian Association, while the present secretary, Rev. Samuel A. Eliot, has been nominated for president to succeed Hon. Carroll D. Wright. This means an increase of the directing forces of the association, inasmuch as Mr. Eliot, as president, will be a paid and active official, whereas the office has been an honorary one. Mr. Eliot has already exhibited the same rare executive ability which is such a marked characteristic of his father, President Eliot, and the denomination is wise in retaining him in its highest official position, though he has been earnestly sought for the pastorate of prominent churches.

Phariseism Rampant

It is not easy for American Christians to comprehend the feelings often expressed by their English brethren toward the Established Church. But we get a hint of the root of it occasionally in High Church Episcopal newspapers in this country. Here, for example, is the *Living Church* warning its readers against attaching any ecclesiastical value to the Ecumenical Conference on Foreign Missions now being held in New York. This journal, assuming to speak for the religious denomination it claims to represent, declares that the mission to make disciples of all nations was given by Christ to the Episcopal ministry only, and patronizingly adds, as the sufficient reason why that sect can take no part in the conference: "We have no quarrel with any who may preach the gospel—often in sadly imperfect forms—to the heathen. We do not forbid them to labor. But when we are asked to divide the field with them, we are asked to do more than we have a right to do. Their work is not equivalent to ours. Christ gave us this mission and it is our duty to gather all nations into the Church." If such a church in this country had its claims indorsed by the state and was drawing its support from it, we imagine that our dissent would be as fervid as that which makes so many Englishmen eloquent in asserting their scorn of clericalism in Episcopal garb.

A Local Baptist Problem

The retiring of Rev. E. D. Burr from the pastorate of the Ruggles Street Church in Boston marks a stage in an interesting experiment. At Ruggles Street institutionalism is having its freest development among Baptists in Boston and its severest test. This church was for many years the object of almost lavish expenditure by the late Mr. Daniel S. Ford. Probably \$40,000 have been put into that field in a single year. By the will of Mr. Ford \$20,000 are to be given for each of the two years till the estate is settled. Real and personal property exceeding \$700,000 is to be held in trust by the Boston Baptist Social Union for "the religious, moral and intellectual improvement of the working men and their families and the working women of Boston." The income is to be expended in connection with Ruggles Street, or some other church if the work is not practicable there. Ruggles Street is now a church of 930 members, and its activi-

ties include a Bible school, with an attendance of 960, a working men's class, numbering 320, a reading-room, an outdoor gymnasium and playground, a large network of classes in various branches, a relief organization, expending \$7,000 a year, a dispensary service and many other features. The new problems in the experiment turn upon a decrease in income, the substituting of a board of managers for a marvelously efficient and large-hearted business man and the increasingly transient character of the population. It is not to be wondered at that Mr. Burr, capable, sympathetic and spiritually masterful though he be, feels that he, too, must step aside that the new leaders may have a free field, as they have the full responsibility, for the future realizing of the large and humanitarian purposes of Mr. Ford.

Seeking the Fuller Life

Evidence accumulates that pastors, individually or in groups, are seeking in various ways both to promote their own spiritual growth and to deepen the Christian life of their own people. Not long ago a group came together quietly in a western Massachusetts town and spent the entire day in prayer, meditation and informal conversation upon such themes as sin and evangelization, the power of the Spirit in prayer, Bible study and activity. No effort was made to secure a large attendance, but more than a score of ministers and a few laymen availed themselves of the opportunity and were greatly blessed.

A Great Event for Scotland

Scotland, noted for its stirring religious history, will not witness this year a more important ecclesiastical event than the union of the United Presbyterians and the Free Churches, which will probably be consummated next autumn. Negotiations have been carried on for several years by prominent leaders in each denomination, like Principal Rainy and Dr. Orr, and there is little doubt that the synod in one church and the General Assembly in the other, at their regular meetings next month, will take the final steps. The United Church has been particularly distinguished because of its effective foreign missionary work, while the Free Church has devoted its energy predominantly to home missions, though some of her noblest sons have represented her in the foreign field. These two bodies, alike in their essential faith and their traditions of freedom from state control, will become one strong organization, and many interests will be subserved thereby. Dr. James Stalker has had no small share in contributing to this desirable consummation. He has recently published, under the auspices of the Free Church, a booklet entitled *The Union of the Churches*. It is a delightfully written, well illustrated and instructive account of several important chapters in Scotland's tangled ecclesiastical history, and points out clearly the advantage for the religious life of the country in the coming together of two denominations that already have so much in common.

Utilizing Printer's Ink

The Congregational Young People's Union of England and Wales has just issued an admirable little hand-book, similar in shape and make-up to those which we

publish from time to time. The organizing secretary of the union is Rev. G. Currie Martin of Reigate, who was one of the most prominent of the younger delegates to the International Council. This hand-book gathers up the denominational statistics, history and aims in such an admirable way that if it is circulated widely it cannot fail to create a new spirit of *esprit de corps* among the young folk. The catechism, on the history of modern English Congregationalism, compiled by Rev. C. Silvester Horne, is excellent. Our English brethren are to be praised for their diligent efforts to arouse the denominational loyalty of their young people with a view to its effect upon the Twentieth Century Fund. Already four separate collections of century sermonettes have been issued. Each is an attractively prepared pamphlet of about twenty pages, containing three brief, stirring papers on denominational leaders and movements. Prominent ministers prepare these articles, and they are sold at a penny apiece. Series 3 contains three articles by American ministers.

The Readiness of Korea

Korea, which is just now the bone over which Russia and Japan are ready to quarrel, seems to be wonderfully ready for Christian truth. Whatever its political fate may be, the heaven is there, is working fast and promises to produce large results in the near future. The Presbyterian missionaries report an eagerness for instruction which they find it hard to keep up with. At a meeting of the Pyeng Yang session recently a thousand were added to the roll of catechumens and baptized persons, as the fruit of three months' itineration. At the same station the missionaries proposed that the people raise two-thirds of the cost of a new church, and they responded with great enthusiasm by raising three-quarters. A training class of 250, four-fifths of whom come at their own costs, threatens to swamp the missionaries in charge. From another station, Fusan, the testimony is that "the outlook in every station is none other than glorious. . . . The increase is accompanied with a corresponding deepening in the spiritual life of the native church, a greater zeal in our Korean brethren to lay hold and proclaim the gospel of Christ and to carry the financial burden of the work. . . . I am sure if every foreign missionary were to leave the Christian Church of Korea would live on and on until the final day." Evidently Korean conversions reach the pocketbook, and in this and other respects it looks, upon this testimony, as if some of the model churches of the time might be found in this part of the missionary field.

End of the Century Work

Immediate duty and promise of large results were seldom more plainly indicated to any people than they are to us in this last year of the nineteenth century. If ever a nation was made responsible for the spiritual as well as political well-being of others, these United States will be called to account for the efforts they put forth in behalf of Cuba, Porto Rico and the Philippines. It is our privilege to share with them the best we have. It is not merely an opportunity, but also a passing opportunity. Foundations can be laid

but once. Beginnings must be made of Christian education and of wise evangelism. At home the spirit of responsibility must be awakened and instructed. We must send and support picked representatives of our highest type of Christianity to teach and preach; we must make it impossible that any but the best type of unselfish administrators shall be sent out to guide these untrained peoples in the first steps of self-government. If we fail in either of these plain duties, we shall miss as definite and urgent a call to service as ever sounded in a Christian nation's ears.

A Rapidly Growing Denomination

The religious organization which made the most notable growth last year in the United States is the one which has adopted as its denominational name, The Disciples of Christ. This editorial is written in answer to inquiries concerning its history and character.

The organization is mainly the resultant of two movements, each aiming at a visible union of all followers of Christ, and most of its leaders were seceders from the Presbyterian Church. About the beginning of this century charges of heresy were preferred against several Presbyterian ministers in Kentucky and Tennessee. The most prominent among them was Rev. B. W. Stone. They took substantially the same position concerning foreordination which has caused criticism of Dr. Hillis and led to his withdrawal from the Presbyterian Church. Mr. Stone and his brethren preached the doctrine of free salvation for all men. These ministers withdrew from the Presbyterian denomination and formed an organization which assumed the name of "Christians."

A few years later Rev. Thomas Campbell, a minister of the Seceder branch of the Presbyterian Church, came from Ireland to America and organized the "Christian Association" in Pennsylvania. His son, Alexander Campbell, who came to the United States in 1809, became the founder of the denomination which calls itself "The Disciples," and which has been known as Campbellites. The Campbells and some of their friends were immersed by a Baptist minister in 1811, and were connected with the Baptist denomination till 1830.

About that time Alexander Campbell and B. W. Stone brought their followers together in a formal union, which was consummated in 1832 at Lexington, Ky. A portion of Mr. Stone's people refused to enter into the union and have up to this time maintained their own organization, calling themselves "The Christians," and being called "The Christian Connection," to distinguish them from other Christians. Some negotiations were carried on three or four years ago between representatives of this body and Congregationalists looking to the union of both denominations, but the negotiations were unsuccessful, "the Christians" insisting that their name and theirs only should be adopted by those who would come into fellowship with them. "The Christians" include about 100,000 persons and are decreasing in number.

The Disciples in 1891 adopted a platform which is described as including the

primitive creed, the primitive ordinances and the primitive life. Their creed is, "I believe in my heart that Jesus is the Christ, the son of the living God." The ordinances they administer are baptism and the Lord's Supper. They hold that baptism is immersion in water, and that all who submit to Jesus as an authoritative teacher are entitled to come to the Lord's table. They hold that Jesus taught authoritatively that baptism is immersion. The life they strive to live is to be and to do whatever the Lord Jesus would like them to be and to do.

The Disciples appear to be Baptists, but do not affiliate with the Baptist denomination because they repudiate the doctrinal basis of Calvinism which "regular" Baptist churches generally hold. The Disciples appear to be Congregationalists in belief and form of church government, except that they exclude from their membership those Christians who have not been immersed.

The simple creed and aim of the Disciples appeal strongly to the people, and the denomination has increased rapidly during the last decade till its membership is now 1,118,396. Its gain last year was 210 churches, 42,781 members and 317 ministers. They maintain high standards of Christian education, and have founded twenty colleges and universities. Their second annual congress at Minneapolis last month was largely attended, and the discussions were able and earnest on themes of present religious and popular interest.

The Disciples have few churches in New England, but are strong in several of the Interior states and are increasing in the West. They have efficient home and foreign missionary societies, organized on plans similar to those of our own denomination. The total of their contributions last year for benevolent work was \$587,296. In the advancement and service of the Disciples all disciples of Christ will rejoice.

Underestimated Difficulty

One lesson of life's wisdom is written large upon the history of the war in Africa—the lesson of not underestimating an enemy. Of this folly both parties to the war were plainly guilty, the British in thinking lightly of the resources, skill and spirit of the Boers, the Boers in underestimating the courage and staying power of the British. On one side, there was talk of eating Christmas dinner in Pretoria and of quick persuasion by the bayonet; on the other, there was idle boasting of driving the "red-necks" into the sea. The Briton found himself checked by fortified mountain ridges and artillery better than his own. The Boer found that he could not even take the towns he had besieged, and that every repulse strengthened the British soldier's determination to try once more and win.

In a war's beginning this underestimate of others seems to be an Anglo-American trait. The opening of the Crimean war showed the same result of repulse and delay, costly in life and treasure. In our own Civil War the South underestimated the courage of the Northern soldier and the North the resources of the South. The whole country thought meanly of the courage and capacity of the Spaniard, and nothing but the cour-

age of our soldiers and the lack of strong leadership on the Spanish side saved us from a mortifying lesson of repulse and delay at Santiago.

In wars with weaker nations this vice of despising the power of an enemy may result in nothing worse than such chagrin and disappointment as England has recently experienced, but in war with equals it might mean an almost irretrievable disaster. It is, in our judgment, the great peril of American thought in its application to international politics. We feel our strength and forget that it is the strength of an unarmed and undrilled giant, potentially mighty, but quite unprepared either for swift attack or unwarned defense in the face of a ready and skillful nation of equal, or nearly equal, strength. "We can whip the world," we say—and so we might, if the world would only wait for us to get ready. We would not have the nation less brave, but less arrogant, more thoughtful of the rights of others and more in love with peace.

In other spheres this underestimate of difficulties to be overcome and foes to be met is a dangerous symptom. Not all the battles are won with powder and ball. There are foes of honesty and purity in our political life who work in the dark and like nothing better than to have their acts ignored and their power underestimated. There will never be a permanent purification of politics until the people realize its need. So long as the majority laugh good-naturedly over the selfish scheming of the bosses, the case is hopeless. It is a struggle in which the real issues must be understood and the power of the enemy recognized or he will conquer.

So in the social life of the time. The forces of greed, of lust, of selfish idleness and self-indulgent pleasure-seeking, of false philosophy and false religion, are working with all their might to possess the land. If we underestimate their power and let the saving forces of the churches rest unused or used but in part, we shall wake from our idle doze to find that other causes have gone forward while our Master's cause stands still. The vision of power prepared for instant attack or defense presented by the militant nations of the earth is a parable for the churches. The work was never so hopeful, but the difficulties were never so great. If we underestimate those difficulties we shall be hindering the work of Christ; but even when they are most threatening we may thank God that we can never overestimate the power that worketh in us both to will and do.

The Sultan's Bad Faith

The sultan has earned the reputation of being the ablest ruler Turkey has had in this century. His skill in diplomacy is again illustrated in his success thus far in avoiding the payment of the indemnity demanded by the United States for the destruction of property of American citizens and outrages against them during the Armenian massacres of 1895. Our minister to Turkey during that period, Mr. Terrell, who was the clumsiest of diplomatists in the hands of a wily Oriental statesman, only succeeded in filing with the Sublime Porte the claim of our government. President Angell of Michigan

University was our next minister, but to him the sultan refused to acknowledge any responsibility for the outrages which had been committed by his officials and subjects.

Mr. Strauss, the present minister to Turkey, after extended negotiations obtained from the sultan an admission of the liability of his government for damages and a promise to pay a sum equal to about \$90,000, less than one third the amount originally demanded. This promise he has thrice made during the last three years, and he has also agreed to grant a permit to rebuild the college buildings which had been destroyed.

But all efforts to secure the fulfillment of either promise have thus far failed. Some months ago Mr. Strauss returned home on leave of absence to advise our Government of the necessity of measures to enforce its claims. It is plain that the sultan will never fulfill his promises except under compulsion. But our Government is now in such a position that to allow much further delay is to confess its inability to collect. The attention of European nations is turned to the situation and the United States would be humiliated if it should be foiled in maintaining its just claims against Turkey. No intimation has been given from the Department of State as to what further steps will be taken, though several have been suggested in public discussion. When the sultan finds that he must pay he will; not sooner. Whether he will make this discovery without the severance of diplomatic relations between the two countries and some show of force remains to be seen. It is to be expected that from day to day news from Constantinople will encourage hope that the matter will soon be amicably settled.

Meanwhile the Porte is determined to collect an additional three per cent. customs duty on imports in spite of remonstrances four times repeated in collective notes from the European Powers. The United States legation joined in these remonstrances. The sultan is past master in the art of avoiding the fulfillment of his promises and obligations to other nations, but the immediate future of Turkey is by no means reassuring.

The announcement is made as we go to press that the sultan has again acknowledged our claim for indemnity, and has been requested by Secretary Hay to name the date when he will pay; also that an imperial irade was issued on Monday last authorizing the rebuilding of the buildings of Euphrates College at Harpoot and the construction of an annex to Robert College, near Constantinople.

Barnabas as a Type of the Believer

We draw many of our most useful Christian lessons from the study of individuals. It is surprising how much significance there is in some lives of which little is recorded. Barnabas is a case in point. Very few allusions to him exist. We know that he was a native of Cyprus and a Levite, and that he sold a field and gave the money for the use of the needy, that he was sent by the Jerusalem church to that at Antioch to report about a great ingathering there and that later he was specially set

apart for missionary work with the apostle Paul. The substance of what is known about him is summed up in the statement that he was "a good man, full of the Holy Ghost and of faith." We can infer without risk of error that, like many a Christian man and woman of today, he was unassuming, but active, self-sacrificing and always ready to do whatever was in his power in the Christian service of others, a man of devout spirit and of practical efficiency in the church and the community at large.

The type which he illustrated can be seen in almost any of our churches today. Such a character reminds us that influence is not always in proportion to distinction. In many a church the real leader, the principal spiritual center and source of the church's activity and devotion, is not the minister or any official, but some man or woman so venerated for unswerving and consecrated integrity as to possess a power in church and community unequaled by that of any one else. Yet such a person may be unknown beyond the locality. From it goes forth his influence, indirect, but real, through every one who emerges from it and mingles with popular life and action elsewhere. And such a modest source many a time has been known to send forth a stream of power which worked great results at the other side of the world.

We know just enough about Barnabas to understand what sort of a man he was. And we know enough about the men and women of today who resemble him to appreciate that without them the church not only would be poorer and weaker, but that sometimes it would be almost at a standstill. What it needs today more than anything else, apart from a fresh endowment of the divine Spirit, is more members such as Barnabas. No one ever can think of him as making trouble, refusing to do his share of the common work, lacking interest in any department of its service, indifferent to the welfare of the unconverted around him, or jealous of the attainments and influence of somebody else.

Doubtless Barnabas had his faults, but we may be sure that, if he were to come back in the flesh, he would be a delight, a tower of strength and an inspiration to his pastor and his fellow members. But there is no one of all the thousands of members of our churches who may not reproduce him in character and conduct. It is a noteworthy fact in regard to Barnabas that in no respect was he different from others excepting that he did better what they did well.

The reaction in favor of catechetical instruction in our denomination makes any catechetical literature interesting. What our brethren in England have to contend with in overcoming the snobbery of many of the Anglican clergy is indicated by the following quotation from a catechism recently issued by a vicar named Grueber, who is teaching his children thus:

Q. What is said of the soldiers who crucified Christ?

A. They won't not even read his "vesture."

Q. But what must be said of those of whom I am speaking (i. e., Nonconformists)?

A. It must be said that whereas the soldiers would not read Christ's robe, his professed disciples, in many cases, do not scruple to read his "body."

Q. And who, after all, is it that divides Christians from one another so that they cannot worship together as children of their one Father and subjects of their one King?

A. The devil.

Current History

Senator Hoar on the Philippines

The attention given throughout the country to Senator Hoar's great speech in the Senate on the Philippines was a notable tribute to the high character, ability and public service of the venerable Massachusetts statesman. It was this and nothing more. Many of his friends and many newspapers have said that his speech was very eloquent and able. Few, if any, have said that it has altered their own opinions. The speech will form a volume of 50,000 words. The portions which the senator delivered occupied about three hours, and rehearse the positions he has made familiar to the public in many addresses. He claims that the attempt of Spain to deliver the Philippines to the United States was a violation of international law; that we have no right to hold the islands without creating them into new states; that Aguinaldo and his associates were our allies in 1898; that they demanded independence, believed it was promised to them by our representatives, and that they ought to have control of the Philippines. Senator Hoar would give up the islands to them, help them to establish an independent government and protect them against interference by any other nation. In a word, he would have the United States assume the responsibility without the authority of the government of these islands. In conclusion, after declaring that nothing was to be hoped for from the Democratic party, and that the Republican party had always been right for fifty years except in this one instance, Senator Hoar, in a dramatic peroration, summoned a great array of American statesmen to stand at his side against the Administration, with Aaron Burr alone approving of it.

We cannot believe that this speech, when judged by the use made of Senator Hoar's position and opportunity, will be given high rank. It was an eloquent cry of despair by a lonely old man, who felt himself complimented but not followed. It was the confession of a statesman that he no longer lived in the present, an uncertain turning to the past generation for support, while uttering an appeal to the unknown future to rebuke the present; and its impressiveness was marred by the effort of the senator to guard his political party from the effect of his denunciation of its policy. We do not question the right of our legislators to free and open discussion even of issues of foreign policy already determined. But we do not doubt also the statement recently made by the correspondent of the *Outlook*, writing from Manila. He says: "Immense help and confidence have been given to our enemies by the utterances of such men as Senator Hoar. This misguided man and his associates have done more to encourage the insurrectionists and fan the flame of Philippine warfare than all the rest."

Progress in Colonial Administration

A resolution has been introduced into the Senate, in accordance with the rec-

commendation of the President, providing for the continuance of the work of army officers performing civil duty in Porto Rico till civilians can be selected to take their places. Some months will be required to find proper persons for the administration of civil affairs on the island. It is a satisfaction to note that the President has intimated that as many offices will be filled by natives as possible. Governor Allen, we believe, can be relied on to support the selection of officials apart from political influence and on civil service principles. He has a great opportunity, as his administration will be a pioneer in the new work undertaken by our Government, and it may furnish a model which will commend itself to those who are to take charge of other colonies. There is also a grave peril, for the civil government features of the Porto Rico law seem to allow the granting of franchises by the executive council without other safeguard than the power of withdrawing them by act of Congress, and the exercise of this power in face of opposing interests would be very difficult. This council is to consist of eleven members, five to be Porto Ricans, and all appointed by the President. Under this arrangement all the valuable franchises of the island could be given away without the consent of the people. Amendments are likely to be pressed governing by stricter regulations the awarding of franchises. The civil appointments for the island will require great care, for the proof of the capacity of the United States for colonial government will be largely determined by the acts of the appointees.

Arrangements have been completed by the Treasury Department to retire Porto Rican money and substitute for it American currency, as provided for by Congress.

Religious Questions in the Philippines

The most difficult problems before our Government in administering affairs in the Philippines are connected with the Roman Catholic Church. The article by Mr. Robinson, written from Manila and printed on another page, plainly outlines the situation. Peace will never be established in the islands till the policy of our Government in relation to the friars and in its treatment of religious matters generally is determined on and clearly stated. A joint resolution by Congress, guaranteeing religious and civil liberty to the Philippines and declaring the definite purpose of this Government not to uphold the authority of any church in the islands, would go far toward restoring peace and order. And it would forefend against efforts likely to be made by Roman Catholics to secure aid and support from the Government in maintaining its authority and collecting its revenues, which, if made, will stir up religious and political animosities at home more damaging than the strife that would be perpetuated between Americans and Filipinos.

Beginning a New Cuba

The Cuban census just completed by the War Department gives a population of 1,572,789. Notwithstanding all the ravages of war and starvation, the total is slightly larger than that of the last Spanish census in 1887.

The whites number 1,052,516, and of these 910,298 were born in Cuba. The remainder, about thirty-two per cent., are

Negroes and mixed breeds, but in no province do they outnumber the whites. Nearly nine-tenths of all the inhabitants are of Cuban birth. The first popular elections will take place on June 16, and 105,147 whites and 25,692 colored persons will be educationally qualified to vote. These figures show a good basis on which to build a republican government.

The Collapse of Popular Government in the South

On Tuesday, April 17, occurred the first state election in Louisiana under the new constitution by which Negroes are practically disfranchised. The result shows that while one great element of political corruption has been eliminated, popular government has suffered a severe setback. Only a small proportion of those entitled to vote went to the polls. The candidates nominated by a few leaders were elected without opposition, and the whole business was a farce. As the governor and legislature are elected for four years and the legislature will choose two United States senators, there will be little occasion for popular interest in elections for some time to come. Conditions could hardly be more favorable for boss rule. Louisiana bids fair to become as really a pocket borough, so far as Congress is concerned, as Nevada. Other Southern states which have similar constitutional provisions are falling into the same condition. Mississippi, in the congressional elections of two years ago, cast only about 27,000 votes with a voting population of more than 120,000.

The Republicans of Alabama, who are without political influence in that state, met last Thursday in Montgomery, and after an encounter with pistols divided into two factions, each of which chose delegations claiming to represent the party to the national convention to nominate a candidate for President. The gravest perils in national politics seem likely to arise in those states where the voting population is almost wholly composed of native born white Americans. But their influence in the nation will surely dwindle unless they devise some means of giving power to all their citizens and keeping alive their interest in national government.

Restiveness in the Labor World

As the first of May approaches we expect the annual recurrence of labor difficulties, though the prosperity of the country as a whole will doubtless avert disturbances as noteworthy as those of previous years. Boston painters, who claim that their wage of \$2.75 is too small, have been quitting work to the number of several hundred, and have succeeded to a considerable extent in securing the advance demanded. A small strike has attracted attention in Lowell in one of the carpet mills, owing to the fact that one woman worker, by her swift weaving, has set an uncomfortably fast pace for her companions. The chief center of trouble of late, however, has been in connection with the construction of the new Croton dam in Westchester County, N. Y. The militia was called out, and the killing of a soldier for a time intensified feeling to such an extent that grave collisions seemed probable, but the contractors, supported by the militia, were equal to the occasion and, by importing new men, were able to continue work on the dam with somewhat less than the normal

force. The strikers were largely Italians and represented only a minority of the workmen, and by resorting so quickly to violence lost public sympathy, whatever may have been the rightfulness of their original contention.

The Presidential Campaign

Both parties are rapidly making up their slates of delegates to the national conventions, and the choices already made foretold no drift away from the expected nominations of President McKinley and Mr. Bryan. The old line Democrats are still seeking in various ways to hold the party back from a second commitment to free silver and to the personality chiefly identified with it. The dinner of the Democratic Club of Brooklyn last week was designed to promote the movement for the restoration of original Democratic principles. Ex-President Cleveland's letter to this assemblage was a solemn warning to his party to reject false leadership and to take such positions as will enable it to avoid disaster. He alluded to the faults of the party in power, but warned his fellow-Democrats not to base a campaign upon the shortcomings of their adversaries. The speeches at this dinner, by such men as ex-Governor Campbell of Ohio and Judge Willet of Georgia, re-emphasized this pronouncement of their former chief. However, as the probable support of the Massachusetts delegation of George Fred Williams for vice-president indicates, the men who have the upper hand in selecting the delegates to Kansas City appear to be ignoring the counsel of the conservative element in the party. Meanwhile the Republican conventions like those of New York and Vermont are marked by harmony and enthusiasm. Massachusetts and Ohio Republicans will convene this week, and while the usual clash of Hanna and anti-Hanna forces may be expected in Ohio, the Massachusetts gathering will probably maintain its additional serenity, though a few hotheads here and there would like to pass resolutions that would be interpreted as a rebuke to Senator Hoar and Congressman McCall. Yet the overwhelming sentiment of Massachusetts Republicans is in favor, not merely of a toleration of such independence as these men have exhibited, but of according them on all proper occasions the honor that is their due.

The War News

Little news of value has been received this week. The censor has been diligent. But the Boers still invest Wepener, although apparently with less energy, and fighting has occurred in several other localities. No important engagement has been reported, but a battle on a considerable scale seems at hand unless the Boers withdraw northward. Lord Roberts has about completed his preparations for advance, and beyond necessary protection of his line of communication and some relief for the worst threatened points has refused to allow his attention to be diverted from his main object by the invasions of flying commandos of Boers. Unusually heavy rains have hampered both sides, but they have now ceased.

The most significant fact of the week has been the publication by the War Department at London of severe strictures by Lord Roberts, dated Feb. 13, upon the operations at Spion Kop, Jan. 17-24. He

shows that unpardonable negligence resulted in needless and grave disaster, and censures Colonel Thorneycroft and Generals Warren and Buller severely. Why the report, if intended to be given out, has been so long delayed is not explained. Naturally the publication of these censures has been criticised as certain to impair the morale of the troops, unless it is to be followed up. The immediate resignation or recall of the two generals has been expected but neither is announced. It is even asserted that General Warren is to be made governor of the Free State. The Boer envoys have reached Holland where they are having a friendly, although unofficial, welcome. But the Powers have given them to understand plainly that intervention is not to be attempted.

In the Philippines there has been unusually vigorous fighting. In Mindanao 1,200 Tagalogs have been defeated with great loss by a battalion of the Fortieth Regiment, and in Luzon a smaller force of insurgents has been routed. General Montenegro, one of Aguinaldo's ablest officers, has surrendered, admitting opposition to be useless, a fact indicating the speedy end of the war. The Philippine Commission has sailed from San Francisco for Manila.

NOTES

The sudden collapse of the securities of steel trusts last week shows forces stronger than legislation are working against great combinations with watered stocks which are inimical to public welfare. They are certain in due time to be carried down by the weight of their iniquity.

Since 1872 the foreign commerce of the United States has increased 100 per cent. and our exports 200 per cent., but this record pales before the increase of traffic on the Great Lakes. In 1872 the tonnage on the St. Mary's Falls Canal was 914,755 registered tons. In 1899 the same passageway from Lake Superior to the other Great Lakes bore upon its waters 21,958,347 tons of shipping.

We do not know that our Government or any other can punish the men who went out from this country as members of the Red Cross and by using its badge were allowed to pass through Portuguese territory to join the Boer army. No pledge is more sacred than that of neutrality taken for the purpose of ministering to the sick and wounded to secure protection and free passage between armies at war. Those who violate it are not enemies of any one nation but of mankind.

The bill designed to do away with dark cells in penal institutions has passed its third reading in the Massachusetts House. It seems to be a measure in the interest of more humane treatment of convicts. The sponsor for the bill, Mr. Parker of Boston, has made a personal inspection of the penal institutions throughout the state and is convinced that the dark cell is the source of unnecessary misery to the prisoner, and that every legitimate end involved in its use could be accomplished as well by a solitary light cell.

Col. Francis W. Parker, one of the best known educators of the country, is especially loved in Quincy, Mass., where twenty-five years ago he began his work in behalf of the new education, and the honors which have been paid him recently there and in this city are the natural expression of the universal esteem in which he is held. Dr. W. T. Harris, Dr. Nicholas Murray Butler, Pres. G. Stanley Hall and other prominent educators spoke at the public gatherings commemorating the occasion, and Colonel Parker responded fittingly.

Immigration into the United States is rapidly increasing, but immigrants now come

mainly from southern, instead of from northern, Europe, as was the case in the last decade. Germany sent nearly one-third of those who came to us in 1882, while last year she contributed only five per cent. One third of the arrivals during the first two months of the present year are Austrians, Hungarians and Bohemians. Italy is making large additions to our population, and the nature of her contribution is illustrated by the troubles last week at the Croton dam, New York. There is a partial compensation for these burdens in the influx of Finns, who are being driven out by Russia.

In Brief

The congregation preaches louder six days in the week than any minister can speak in half an hour on Sunday.

"Wheelbarrow religion" Richard Baxter called the faith and practice of those who only go when they are pushed. We might be thankful that they go at all if gratitude were not so often swallowed up in wonder at the creaking and scolding of the wheel.

President Patton of Princeton says, "If the Presbyterian Church is a Calvinistic Church, as I believe it to be, then there is no need of revising the Confession of Faith." Still, if John Calvin had lived till now with his vigorous intellect unimpaired, he might have revised his own statement of belief.

One large railway with headquarters in Chicago and several of the business firms of that city have issued orders that no cigarette smokers will be retained in their employ. Economic law in combating this vice, as with the liquor habit, will prove more efficacious, probably, in the long run than formal legislation.

The Paris Exposition was opened on Easter Sunday, and without any allusion to religion. The France of today is not in its official and public life more reverent than the France of 1848. Yet even French newspapers are saying that "the government which thinks it can get along without God will soon find that God can get along without it."

Last Sunday Dr. H. P. Dewey appeared for the first time before the Church of the Pilgrims in Brooklyn and was warmly welcomed. He preached without notes from 1 Pet. 3: 4, "The hidden man of the heart." It was an earnest, direct, helpful sermon that held attention perfectly. Dr. Storrs was also in the pulpit and offered two of the prayers and invited the members of the congregation to greet Dr. Dewey after the service. It is expected that he will give his answer to his call soon.

The average layman, not to mention minister, is having a fierce struggle with the word ecumenical, both as respects its pronunciation and its meaning. "Economical" seems to be a common rendition of the term, and quite suitable—at least in the view of the man who told us the other day that he supposed that the prime object of the conference was to promote economy by merging all the missionary societies into one. Evidently that man's long look ahead doesn't stop short of the twenty-first century.

The New England Conference of the Methodist Episcopal Church at its recent meeting was in favor of reaffirming the prohibition of specified amusements in the Book of Discipline. Four other conferences, the New York, New York East, Southern New England and New Jersey, declared in favor of taking out this prohibitory clause and substituting general for specific terms, returning to the position of the denomination twenty-five years ago. This subject will no doubt be fully discussed in the coming General Conference at Chicago.

The churches of Massachusetts are beginning to appoint delegates to the State Asso-

ciation at Amherst, May 15-17, and a strong and interesting meeting is anticipated. Dr. P. S. Moxom, as moderator, will respond to the welcome by President Harris. The general topic, The Teaching Function of the Church, will be unfolded in such subjects as: The Pastor and the Children, Every Pastor an Evangelist, The Church as Taught by Education and Meditation, The Kind of Instruction Required for the Congregational Ministry, Sunday School Lessons from Pedagogical Standpoint, and the Duty of the Church in Relation to Civil and Political Matters. Dr. W. H. Davis will preach the sermon.

Several good stories were told at the Brookline celebration last week in honor of Dr. Thomas. His intimate friend, Dr. Calkins, said that on one occasion they were both under appointment to deliver children's sermons to the same congregation. Dr. Calkins was to preach in the morning and Dr. Thomas in the afternoon. The former had obtained not long before from Dr. Thomas a pretty anecdote which he used to illustrate his talk to the children. When Dr. Thomas's turn to confront them came, not having heard Dr. Calkins's sermon, he used the same story and as he came down from the pulpit he was confronted by a deacon who accused him of having stolen the tale from Dr. Calkins. Such was the unexpected reward of a generous deed!

On this same occasion Dr. Twombly, who is another member of the "Pentagon," the little group of local ministers who in their devotion to each other remind one of the famous Gaiety Club in Scotland, of which Drummond was the leading spirit, was quite up to his usual level of facetiousness, and that is saying a good deal. He quoted the elder Josiah Quincy as having once advised a popular hero, after having had laurels placed on his brow, to take a little time off and browse on his laurels. This suggestion Dr. Twombly hoped Dr. Thomas would incorporate into his coming European tour. Dr. Thomas himself contributed an amusing reminiscence of his earlier years in America. He had written a rather trenchant letter on some public matter, but before sending it to the press submitted it to his faithful friend, the late Dr. Andrew Peabody of Cambridge. The latter wrote back that he was in sympathy with Dr. Thomas's position, but added, "Do you wish for the rest of your life to live with your head in a hornet's nest? You will not accomplish much except to set the hornets buzzing." The letter was never published.

From Day to Day

BY ALLEN CHESTERFIELD

I ride into town now and then with a bright, successful business man, towards thirty-five years old. He knows the world of commerce as a man must know it in order to get on in trade these days. I like to talk with him because, though he is a business man down to his finger tips, he seems to me clean and honorable and far-sighted. But the other morning the conversation drifted away from the question of trusts and the real and fancied prosperity of the country to the little New Hampshire town where he used to spend his summers when a boy. Before I knew it he was reminiscing volubly about those happy days when, barefoot and in overalls, he used to roam about the farm and hunt hens' nests in the barn. He pictured vividly the master of the farmhouse—a noble yeoman of the old New England type, wresting a scanty living from rocky fields, but sharing with those poorer than himself what the soil yielded, so imbued with the milk of human kindness that whenever the family left the house for a season he would leave some provision on the kitchen table that the wayfarer might not go away hungry. The memory of that God-fear-

ing, church-sustaining, humanity-loving ancestor was evidently sweet to my friend, and the days of long ago when a little lad, with a body browned and toughened by exposure to the sunshine and long swims in the river, he followed that uncle all over the farm were recounted with a tenderness and warmth that made me think of the inimitable way in which homesick Eugene Field, out on the Kansas prairie, used to describe the Thanksgiving back in old Belchertown, Mass.

Just before I parted with my friend I said to him: "Well, you would rather be in the thick of successful business life, wouldn't you, than farming it upon those New Hampshire hills?" and to my surprise he answered: "I don't know as I would. What does it all amount to, if by the time a man has accumulated enough to permit him to give up business he has worn himself out with its strain and used up his powers of enjoyment?" And as we went our respective ways I wondered how many other men in the heat of commercial life were being kept true to early ideals by the memory of some "Uncle Silas," long dead now, but whose simple, faithful life in some quiet corner of the earth revealed God to men and women and little children.

Two gentlemen on the train fell to discussing the religious outlook. One, a layman, went on in about this strain: "It's pretty discouraging up our way, lots of indifference and neglect, people crazy over amusements and fads, hard work to make both ends meet in the church finances, clubs a good deal more popular than prayer meetings. Why, we've got a woman's club with a waiting list of over 100. The other afternoon I went by their meeting place just as the exercises were over, and they came streaming out by the score; presume they had been listening to a paper on the Italian Renaissance by an imported speaker from Boston. But if we advertised a woman's missionary meeting for days in advance on every billboard in town there wouldn't be twenty-five present. I declare, I don't know what we are coming to."

The other man in the seat, who happened to be both a man and a minister, had listened quietly to this catalogue of grievances, and then, with a twinkle playing around the corner of his eye, responded: "I presume it's all true, my brother, and I sympathize with you, but let me tell you what I see as I look abroad in the land. My work takes me over the state considerably, and I face a good many audiences of wide-awake young people. I find that when I take a distinctively spiritual theme and press it home upon their hearts and consciences I never fail to get a response. It isn't because I'm an eloquent speaker, like Dr. Clark or Dr. Mackenzie, but because the Christian heart today is ready for the deeper and richer things of the Christian gospel. And what I find among our best young people I find also among a good many of my ministerial brethren—not only a longing for an outpouring of heavenly grace, but a conviction that God is already close at hand, quickening missionary interest in the churches, raising up a new generation with higher Christian ideals and impelling men to serve their fellows in countless ways of which a former generation knew little." "Well, now, perhaps you are right," admitted the pessimistic brother, "but I don't know where we're coming out with the women's clubs and the higher criticism." "O, never mind," began the cheery voice again, only to be drowned by the shrill call of the brakeman, "Springfield is the next station; do not leave any articles in the car." The traveling companions went out together, but neither obeyed the brakeman. One of them, I suspect, left behind a portion of his doubt and discouragement. The other, I am positive, left a measure of cheer and courage which even the fussy couple who took the vacated seat were powerless to dissipate.

Chicago and the Interior

Mr. Capen at the Club

It was ladies' night. The attendance taxed the capacity of the Palmer House to its utmost. It was a missionary meeting from "start to finish," and reminded one of some of the great sessions of the American Board. It was in reality a reception for Mr. Capen as its president. His was the principal speech. The clearness with which he made his points, the amount of information he furnished, and the emphasis he laid upon the duty of the churches to push forward their missionary work with increasing zeal demonstrated his fitness for his responsible office. Only a business man would have been able in the few minutes at his disposal to set before his audience the gains which missions have made in a century and the nature and amount of work they may reasonably expect to do in a century more. Dr. Frank Van Allen of Madura, India, added to the interest of the meeting by his story of the erection of a new hospital building at Madura, the cost of which was defrayed entirely by Hindeos. Mr. and Mrs. F. M. Price spoke for Micronesia, and urged immediate entrance upon work among the natives of Mindanao, the southernmost of the Philippine group. These missionary addresses touched all hearts. Dr. and Mrs. Hyde, under appointment by the Board for Micronesia, were introduced to the members of the club.

The Ministers' Meeting and the S. S. and P. S.

The ministers also gave Mr. Capen a hearty welcome. Preparation for his address was made by a discriminating and touching paper on the Prayers of Christ, written by Dr. J. M. Sturtevant. Mr. Capen spoke with a directness and a frankness which won all hearts. Dr. King, the representative of the London Missionary Society in Australia, spoke briefly. He was a missionary for ten years on the island of Samoa, and speaks with enthusiasm of the possessions of the United States there. He was on his way to New York as a delegate to the missionary conference.

In memory of old-time relations and of the seventeen years during which he honored the Sunday School and Publishing Society as its president, the Chicago directors, together with Mr. McMillen, the superintendent, Mr. Brown, the business agent, and E. B. Smith, Esq., met Mr. Capen, Monday noon, at a lunch at the Grand Pacific. The exercises were purely informal. Mr. C. H. Case presided, and Mr. O. B. Taft made the addresses of welcome, to which Mr. Capen replied with much feeling. While regretting the loss of his services for the society, it was felt by all that, as president of the American Board, he can do far more good than in his former position, and that the training obtained there has fitted him for the one he now occupies.

Dr. Pearson's Birthday

Saturday, April 14, Dr. Pearson was eighty years old. On that day he received letters from friends, resolutions of thanks from the colleges and other institutions he has aided, and visits from neighbors and old associates in business. What touched him most were letters from young people whom he had helped educate. He was especially gratified with a letter from Carleton College, signed not only by the faculty and the college officials, but by every student in the college, all of whom, said the doctor, can write better than he can. He was in his office as usual Saturday morning, and his townsmen at Hinsdale respected his habits so much as prevent visitors even from interrupting him after dinner till he had taken his nap. Then he was as fresh as in the early morning. It is difficult for one to believe that the man who meets you with such a warm greeting, who is so erect of form, so brisk in all his movements, with scarce a gray hair, and with an eye as bright and as keen as if he were less than forty, is an octogenarian. "I'm going to celebrate my birthday," said the doctor to his friends who congratulated him on his way to the city, "by starting right

in to give away half a million dollars. That's my plan for celebration, and I'm going to have more fun out of it than a box of monkeys." At his home he said, "I'm after the poor boys and girls. I want to make men and women of them. O, I tell you money put out to assist these fresh, full-blooded boys and girls from the mountains and the prairies is money that does good. From the farm and the pine forest and the prairie must come the leaven that will leaven the nation." "The rich men's sons can take care of themselves. It's those white-haired Swede boys up there on the prairies of Minnesota and those long-limbed boys and girls down in the Tennessee mountains that I'm after." "It's the man at the head that makes a school. My ten years' work in helping colleges has been nothing but ten years' search for a man." "There are lots of colleges that ought to be helped. There's a whole lot more that ought to be closed up." "I am spending my own money where it will do the most good. The only job my executor will have will be to write an epitaph for my tombstone." "They talk about the man behind the gun. I'm after the man behind the plow." "The mountaineers of Tennessee and Kentucky fought for the Union. Then the people forgot about them. I am going to give their children a chance." "Nobody can tell me the way to give away money to the best advantage. I make a business of giving away money. I know my business."

And he does. When the record is complete and Dr. Pearson has invested his fortune according to plans already formed he will rank among the largest and wisest benefactors of his generation. It is safe to say that no man in Chicago, however abundant his wealth or perfect his health or high his social standing or extensive his learning, is happier than Dr. Pearson or has a better prospect of living, as he playfully says he expects to do, till he is "a hundred." His secret for health and happiness is something to do and something which will help the poor to take care of themselves.

Presbytery and Dr. Hillis

Monday, April 16, the Presbytery of Chicago, not because it wanted to do so but because Dr. Hillis wished it, accepted his resignation as a member of the body and dropped his name from the roll. It expressed its appreciation of his attractive personality, his brilliant intellectual gifts, his useful ministry, and assured him of the affectionate esteem in which he is held by his brethren in the presbytery. It took occasion to say that subscription to the creed is not to the confession of faith as such, but "to the system of doctrine as taught in the Scriptures." Yet it recognized the embarrassment the presence in the creed of certain statements have caused, and formulated a request to the General Assembly for a revision of the standards and especially for a simple creed which all can accept. For the discussion of the wisdom of revision and the way to secure it Dr. Gray offers the columns of *The Interior*. With the impetus given it by the withdrawal of Dr. Hillis and the recent sermon of Dr. Parkhurst of New York it would seem as if revision could not be long delayed.

FRANKLIN.

Persons who are disposed to seek from civil courts redress for treatment in their church relations which seems to them unfair should file for future reference this simple statement of the application of a legal principle, which we take from the *Northwestern Christian Advocate*: "All complainants who appeal their church issues to the civil law are bowed out of court when it has been shown that the church or its officers have proceeded according to the rules, laws or canons of the church in question." This statement, better understood, would save a number of fruitless suits at law.

The Ecumenical Conference of Missions

Words of Welcome from High Officers of State—The Vastness of the Work and the Variety of the Workers—Serious Deliberation Begun—Remarkable Popular Interest in the Gathering

Scoffers have caviled at the title Ecumenical for the gathering, saying: "How can it be ecumenical when but a partial though nearly complete Protestant representation is not flanked by representatives of the Roman and Greek Churches?"

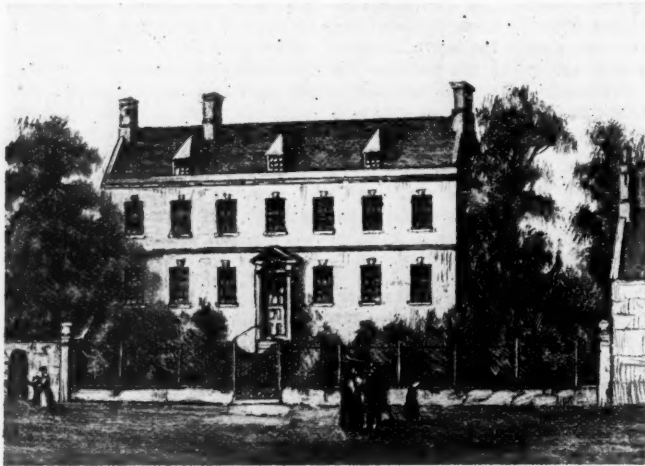
lated the Bible into 421 languages and dialects, and if the missionaries at this conference were invited to repeat the Lord's Prayer together, each using the vernacular of his mission field, the polyglot babel would be as impressive as it

ITS BROAD USEFULNESS

This yearning found expression in the opening addresses of Secretaries Smith of the A. B. C. F. M., Thompson of the London Missionary Society, and of the veteran missionary in India, Rev. Dr. Jacob Chamberlain, who said: "We missionaries hope for the spirit of unity, comity and co-operation. Nowhere is there less of jealousy and unholy rivalry than in the missionary field. Yet we do have some infelicities. There are places where two or three bodies are elbowing one another when near by is an empty territory. We earnestly wish the home churches to settle this annoyance." The fraternization of men of various sects and races at this conference will be its chief contribution to the world at large, silencing the sneers and cavils of Roman Catholics and foes of missions who are forever harping on the division of Protestantism.

To the missionaries the conference will bring inspiration and courage, derived, as ex-President Harrison pointed out, from a view of the army as a whole. "The heart is strengthened by enlarged comradeship. It gives promise that the flanks will be covered and a reserve organized. After days in the bush, the sense of numbers is lost." To the missionaries also will come the incomparable privilege of comparing tactics and methods of work with one another—this chiefly in the numerous sectional meetings provided.

To administrators of missionary societies, the secretaries and clergymen and laymen upon whom the churches rely for generalship of the army, the conference will be a veritable council of war, a study of tactics, commissariat and revenue. To them ex-President Harrison spoke for the laymen of the country when he said: "The stride of His church shall be so quickened that commerce will be the laggard. Love



HOUSE AT KETTERING, ENG.

Where William Carey and eleven other persons formed the first missionary society, Oct. 2, 1792

To such it is in order to admit, as does Rev. Dr. William R. Huntington, that technically speaking, having in view ecclesiastical precedent and Greek derivation of the word, it is not an ecumenical conference. But having in view the essence of the idea of ecumenicity it is proper, for "the ecumenical world is the inhabited world, so much of the planet's surface as has been taken possession of by man. The root of the word is 'house.' Blot out of the map the desert and waste places, the Arctic and Antarctic zones, and what you have left is the ecumenical world." Moreover, as Dr. Huntington points out, "this conference is called ecumenical, not because all portions of the Christian Church are to be represented in it by delegates, but because the plan of campaign which it proposes covers the whole area of the inhabited globe. There is no portion of the world's census that is a matter of indifference to those who are coming to this conference. Foreign missions are understood by us in no mere national or even racial sense. For Christian people the only foreign lands properly so called are those that lie beyond the boundaries of Christendom. All within those boundaries are, or ought to be, brethren."

ITS REPRESENTATIVE CHARACTER

How true this is one perceives as he scans the list of fifty-seven missionary societies from the United States and Canada, thirty-four societies from Great Britain and her colonies and nine societies from the continent of Europe, which are represented at this conference by more than 600 delegates assembled from every quarter of the inhabited globe. These societies have 15,464 missionaries, with 73,000 native assistants and 4,414,000 native adherents. Their scholars on mission fields have trans-

would be distracting, save to Him who each day hears the same.

The third of its kind ever held, this conference bids fair to be the largest and most impressive. Never have the statesmen of Great Britain shown such recognition of the value of missions to humanity and the state as our statesmen have shown by their presence and their words. Never has a conference so recognized the place of woman in missions or the share of young people in carrying on the work. Never was there such a desire on the part of missionary officials and missionary workers at the front to demonstrate the essential unity of purpose of evangelical Protestantism.



CARNEGIE HALL, NEW YORK

Where thousands of persons are attending the Ecumenical Conference of 1900

shall outrun greed. He exacts faith. He will not answer the demand to show a course of stone in his great cathedral for every thousand dollars given. But it may be justly asked that the administrators of our mission treasuries justify their accounts, that they use a business wisdom and economy, that there is no waste, that the workmen do not hinder each other. The plowing and the sowing must be well done. These may be and should be judged—that is men's part of the work. But the care of well-planted seed is with God."

THE WELCOME AND THE RESPONSE

Carnegie Hall, when its platform is crowded with chairs, seats not far from 3,000 persons. Nearly every seat in the hall was taken when Rev. Dr. Judson Smith, senior secretary of the American Board, who as chairman of the program committee has had so much to do in making the conference a success, called the conference to order on the afternoon of Saturday, the 21st. Seated on the front row of the platform chairs were the honorary president, Hon. Benjamin Harrison of Indiana, and the speakers of the afternoon. Back of them were massed several hundred eminent missionaries, clergymen and laymen, and out in the house were the hosts of delegates, many of them quite as eminent as any on the stage.

After the hymn, "All hail the power of Jesus' name," was sung with a volume of sound and fervor of sincerity that made it majestic and inspiring, Rev. Dr. H. C. Mabie of the American Baptist Missionary Union offered prayer.

Then the ex-President of the United States, who is a ruling elder in an Indianapolis Presbyterian church, a veteran Sunday school teacher, a profound constitutional lawyer, an intelligent student of foreign missions and a devout Christian gentleman, Hon. Benjamin Harrison, began his official duties, and in behalf of the evangelical Protestant churches of the United States welcomed the delegates to the conference.

Outwardly President Harrison shows signs of age. His hair is white, his movements slow and his voice less robust than of yore. But the unique power of putting things, which he revealed as a speechmaker and state paper writer when President, still abides, and his training as a soldier and lawyer is revealed in his figures of speech and in his method of developing his argument. But, perfect and striking as was the dress of his thought, it was the thought and depths of moral conviction and spiritual certitude back of it that made the profound impression on all who heard it.

There was no perfunctory tribute to missions or Christianity. It was passionate (Mr. Harrison is popularly and very unjustly deemed to be frigid and lacking in feeling of any kind) in its plea for an outpouring of God's Spirit on the world, in its insistence that all material prosperity of the nations, all inventions, all intellectual acquisitions, must be made subservient to spiritual ideals, or the race is doomed. It was full of rebuke for the dominant current competitive spirit in diplomacy, industry and trade, which he believes naught but "Christ in the heart and his gospel of love and ministry in all the activities of life can cure."

Mr. Harrison's plea for international

and national action to suppress the liquor traffic among barbarians to whom Christian nations are going as political guardians called out thunders of applause. His plea that our men of wealth should endow great schools in mission lands must have pleased Mrs. Gulick and Miss Patrick. And how aptly it was put! "It is a great work," he said, "to increase the candle power of our educational arc lights, but to give to cave dwellers an incandescent light may be a better one."

This speech, coming from such a source, so unequivocal, so saturated with the essence of historic Christianity, so unrestrained in its indorsement of Christian missions and its eulogy of missionaries, will, if our mission secretaries are wise, be put alongside of President McKinley's speech, translated into every tongue known to mission workers and scattered broadcast as testimony to the faith of the best people of the American republic. Secretary Barton of the American Board plans to sow Japan with them, *instantly*.

Rev. Dr. Judson Smith, chairman of the general committee of the conference, welcomed the delegates in a felicitous speech, partially historical, partially prophetic, full of gratitude for the record of missionary progress during the century ending, full of hope for the century dawning. Rev. R. Wardlaw Thompson of the London Missionary Society, whom many met at the International Congregational Council, responded admirably for the British delegates. Rev. A. Schreiber, secretary of the Rhenish Missionary Society, felt his way along, talking in fairly good English, telling of the regret he felt that there were so few German missionaries present, and expressing the hope that the conference might lead the British and American delegates to see that German mission methods were worthy of imitation somewhat. Rev. Joseph King of the London Missionary Society's staff in Australasia expressed his delight at this, the first recognition of Australasia's separate identity, it having hitherto been merged in the British empire, a recognition quite appropriate, he thought, in view of the speedy consummation of Australian federation and the rise of a new nation in the South Pacific.

When the venerable Rev. Dr. Jacob Chamberlain of the Arcot Mission of the Reformed Church in India arose to speak words of thanks in behalf of the 600 missionaries present, the audience applauded the old warrior long and loudly. It felt, as Governor Roosevelt later in the day said he did, that it was now to hear from the class of men "who have not only preached but have done; who have made action follow pledge, who have made performance square with promise"; or, as ex-President Harrison put it, from a class of men and women "who have been subjected to the strain of time," who "have been beleaguered, known the weariness of those who look for succor." Dr. Chamberlain pleaded for more comity on the mission field, for greater consecration in the home churches and more generous giving, for wiser tactics and greater economy of administration by the mission forces, and for endowment of the conference by and with the spirit of God. The brief supplicatory prayer with which he closed his speech and clinched his last point was thrillingly sacred and stirring.

CIVIC RULERS' HOMAGE TO GOSPELERS

Seldom, if ever, has been given to American citizens to witness a greater display of Christian patriotism than was visible and audible in Carnegie Hall on the evening of the 21st. To Americans it was an inspiration, to delegates from Europe, Asia and Africa it must have been a revelation. Every seat, every foot of standing room, was taken. Hundreds, probably thousands, found it impossible to enter the hall. The platform was packed with eminent men, clergymen, educators, lawyers, bankers, missionary society officials and missionaries. The two tiers of boxes were crowded with the leading citizens of the metropolis and their families. The presiding officer was Mr. Morris K. Jesup, president of the Chamber of Commerce of the City of New York; at his right sat the President of the United States, William McKinley, the governor of the Empire State, Theodore Roosevelt, and the Protestant Episcopal bishop of the diocese of New York, Henry C. Potter. At his left sat ex-President Benjamin Harrison, ex-Secretary of the Interior Cornelius E. Bliss and Admiral Philip of the United States navy, while just in the rear sat educators like Seth Low of Columbia University and Cuthbert Hall of Union Seminary, metropolitan clergymen like Parkhurst and Huntington, and veteran missionaries like Thoburn, Paton, Chamberlain and Ashmore.

The formal exercises began with a non-liturgical, spontaneous prayer by Bishop Potter, bishop and people standing, and the vast audience joining at the close in the Lord's Prayer, the symbolism of the act apart from its essence being deeply significant of the unity of the faith held by all.

The chairman of the evening in introducing President McKinley said: "What presence can be more potential, what voice can utter welcome with more grace and dignity and force than his?" The popular welcome to the President, first when he came on the stage, and now as he arose to welcome the delegates as head of a Christian nation, was hearty, but not as spontaneous or prolonged as that given to Roosevelt. The President spoke clearly and strongly and could be heard everywhere in the house. After suitable words of welcome he proceeded to pay the following tribute to Christian missions:

PRESIDENT MCKINLEY'S SPEECH

The noble, self-effacing, willing ministers of peace and good will should be classed with the world's heroes. Wielding the Sword of the Spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease and danger and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labor no sacrifice. "Away with the word in such a view and with such a thought," says David Livingstone. "It is emphatically no sacrifice; say, rather, it is a privilege." They furnish us examples of forbearance and fortitude, of patience and unyielding purpose, and of a spirit which triumphs not by the force of might but by the majesty of right. They are placing in the hands of their brothers, less fortunate than themselves, the keys which unlock the treasures of knowledge and open the mind to noble aspirations for better con-

ditions. Education is one of the indispensable steps of mission enterprise, and in some form must precede all successful work. . . .

Who can estimate their value to the progress of the nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity and brought nations closer together. They have made men better. They have increased the regard for home, have strengthened the sacred ties of family, have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government.

May this great meeting rekindle the spirit of missionary ardor and enthusiasm "to go teach all nations"; may the field never lack "a succession of heralds who shall carry on the task—the continuous proclamation of his gospel to the end of time."

"My country, 'tis of thee," was then sung, George C. Stebbins leading and the organ accompanying, and it was a sight and sound never to be forgotten. A President, an ex-President and a prospective President standing side by side singing the national hymn, with an admiral, bishops, college presidents and a host of select Christian electors as fellow-participants, is not a sight that many Americans, not to speak of foreigners, often witness. What a sight and sound it was!

Governor Roosevelt characteristically won the affection of the throng by his instant epigrammatic praise of missionaries as men "who have made performance square with pledge"—a sort of man that pleases Roosevelt's heart. His graphic description of the transformation he had seen wrought among the American Sioux Indians by Christian missionaries appealed to the audience, and he did not close without preaching his message of a strenuous national and individual life in which zeal, fervor and intense enthusiasm must be mixed with charity for copartners who may not always see eye to eye with us. Mr. Roosevelt can scarcely be called a Demosthenes or an Edward Everett, but he grips the popular heart.

Ex-President Harrison, in responding for the conference to the words of welcome of President McKinley, revealed again his felicity of phrase and the depth of his convictions respecting fundamental facts in Christianity and their relation to all permanent civic stability. Incidentally also he showed that he could be ironical and humorous, puncturing, as he did, Admiral Dewey's recent *obiter dictum* that the duties of a President of the United States are a simple task and chaffing Roosevelt's passion for righting all wrongs between sunrise and sunset. Supplementing his words of the afternoon, what he said justified the judgment long since formed by wise judges that for ability and character and sanity of administration he was one of the greatest executives the country ever had and all too little appreciated because too self-respecting to be on familiar terms with machine politicians or to cater to the popular desires.

SUNDAY SERVICES

The leading churches of New York, Brooklyn and adjoining towns were fortunate in having eminent delegates as preachers, in most cases the foreign missionaries having the posts of honor. Next Sunday even more of the pulpits

will be similarly filled, as the committee on pulpit supply hardly had time to fill the 600 applications on file when the conference opened. John G. Paton spoke at Union Seminary in the afternoon. R. Wardlaw Thompson was kept busy, preaching for Dr. Stimson in the morning, for Dr. Jefferson in the afternoon and for Dr. Hillis in the evening. Rev. Dr. Joseph King preached at the Fifth Avenue Presbyterian Church in the morning and at the Madison Square Presbyterian in the evening, Rev. William E. Cousins, formerly of Madagascar, filling the same pulpit in the morning.

Rev. Charles Phillips of Johannesburg, one of the most eminent of the South African Congregationalists, addressed the Twenty-third Street Y. M. C. A. Dr. D. Z. Sheffield of the A. B. C. F. M. China Mission preached at the Puritan Church, Brooklyn, in the morning and at Broadway Tabernacle in the evening; and the Central Church was fortunate enough to have the veteran Baptist, William Ashmore. The Church of England missionaries were all kept busy in the Protestant Episcopal churches.

THE PURPOSE AND AUTHORITY OF FOREIGN MISSIONS

A half-hour prayer meeting preceded the first session on Monday, and will each morning.

The first formal address was on The Authority and Purpose of Foreign Missions. The speaker, Pres. A. H. Strong of Rochester Theological Seminary, in eloquently portraying Jesus Christ, the Incarnate God, as both the authority for and the purpose of missionary endeavor, incidentally revealed his monistic philosophy and the same propensity to prolixity of speech which he showed at the International Council in Boston. He was given twenty minutes, and spoke thirty-five without interruption from the chair. And yet the program distinctly announced that the time limit would be observed.

The veteran founder and superintendent of the China Inland Mission, Rev. J. Hudson Taylor, had a hearty welcome when he began his paper on The Source and the Power in Foreign Missions. These he defined as knowledge of God through communion with the Holy Spirit, absolute obedience to the Spirit's promptings, the emptying of self, and faith in God to protect and to provide maintenance. Mr. Taylor would not call on nations to protect their citizens, if the latter, being missionaries, are in danger from anti-foreign or anti-Christian mobs. The spiritual results which follow non-resistance surpass those which follow armed interference and demand for indemnity. Mr. Taylor also exceeded his time.

Robert E. Speer, the virile, clean-cut, eloquent and wise young secretary of the Presbyterian Board of Foreign Missions, gripped the audience at once by his self-mastery and the vitality and clearness of his thought. His theme was The Supreme and Determining Aim in Foreign Missions, which he defined to be to make Jesus Christ known to the world, with a view to the salvation of men and their enrollment in the Christian Church. He insisted strenuously that the aim of missions should not be confounded with or

subordinated to the secondary results of missions, such as the establishment of democracy, the education and civilization of natives and the healing of disease, and he frankly declared that he believed that there was such a confounding of vision and perversion of energy by some missionary officials and missionaries. He fears some put the lesser good, political or economic, result above the larger spiritual aim. Mr. Speer kept within his time limits, but no opportunity for discussion of the papers was given, although advertised.

THE PRACTICAL CONFERENCES BEGIN

The best results of the conference many believe will come from the sectional meetings held each afternoon in the various churches of the city. Here workers in a given field meet, compare opinions, methods, prophecies for the future. Ten such meetings were held on Monday afternoon.

One that had peculiar interest and that attracted a very large audience was that in the Broadway Tabernacle, the field of survey being the islands of the Pacific. John G. Paton and interest in what might be said about the Philippines attracted many doubtless. Sec. Wardlaw Thompson told of the development of missions in Oceania as a whole. Dr. Paton, the venerable saint, told of the wonderful transformation of the New Hebrides, and an eloquent young Hollander, Rev. Y. R. Callenbach, described the success of the Dutch missions in Java. Rev. O. H. Gulick, the veteran worker in Hawaii, told of what he had seen accomplished there in the time since he went out. Bishop J. F. Hurst of the Methodist Episcopal Church predicted that the United States was in the Philippines to stay, religiously, educationally and economically, if not politically speaking. He admitted that the task ahead for Protestantism was hard and difficult, but he predicted a victory won by patience and trust in God.

THE HOSPITALITY OF LOCAL CHRISTIANS

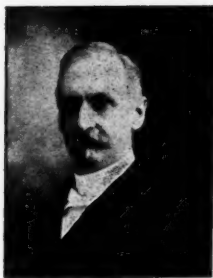
Monday evening the Presbyterian Union gave an elaborate reception at Hotel Savoy to the Presbyterian delegates and the chief officials of the conference, and later the Methodist and Baptist Social Unions are to do likewise. The British, Canadian and Colonial delegates are to be tendered a reception by the St. George's, St. Andrew's and St. David's Societies of the city.

On Monday evening the Congregational Club of Brooklyn transformed its regular monthly meeting into a reception to delegates to the conference. Mrs. Margaret E. Sangster read an original poem in honor of the guests. Mr. Stebbins of Plymouth Church and artists whom he had enlisted furnished fine music, and Pres. C. C. Creagan had on tap as speakers Presidents Eaton of Beloit, Mead of Mt. Holyoke and Washburn of Robert College, Secretaries Judson Smith and Daniels, Joseph King of Australia, Richard Lovett of London, William E. Cousins, formerly of Madagascar, Rev. Messrs. M. L. Gordon, J. E. Abbott, William E. Barton, E. N. Packard, H. A. Schauffer and D. Z. Sheffield, Professor Mackenzie of Chicago Seminary and Professor Perry of Hartford, Mrs. Joseph Cook, Miss Corinne Shattuck, the heroine of Oorfa, and Miss Pauline Root. It was a brilliant meeting, 250 being present and American flags being very conspicuous. God Save the Queen and America were sung. Mr. Lovett and Miss Shattuck made notably fine addresses.

G. P. M.

The Modern View of Old Testament Prophecy

By Prof. Samuel Ives Curtiss



Two years ago this spring *The Congregationalist* published a series of articles on the higher criticism by Professor Curtiss, which attracted wide attention and which proved helpful to many in clarifying their views on the important sub-

ject discussed. We begin this week another series designed to throw the light of modern criticism upon Old Testament prophecy, in regard to which there has been considerable readjustment of opinion in scholarly circles during recent years. Dr. Curtiss represents the moderately progressive school of critics. He believes that the Bible is an immense gainer as the result of searching study of these modern times. Since 1878 he has occupied the chair of Old Testament Literature and Interpretation at Chicago Seminary, and as a teacher and as an author of books that now have a standard value and as an aggressive Christian worker he is widely known and respected. He has made frequent journeys abroad in the interests of his special department of research, and leaves in May for another extended tour in Syria and Palestine. The present series of articles represents his ripest scholarship, and though necessarily somewhat technical in character will be found to grow in popularity as it proceeds and to repay the careful reading of all who desire to know what the best modern scholarship has to say with reference to Biblical prophecy.

I. WHAT IS PROPHECY

The ordinary definition of prophecy, which is the first given in Webster's International Dictionary, "A declaration of something to come, a foretelling, a prediction, an inspired foretelling," is the one that is first present to the minds of Christian people. Prophecy is sometimes defined as history which is foreseen. Indeed, the use made of Old Testament oracles by New Testament writers lends support to this view. Hence prophecy has been used as a sub-division of apologetics, as a powerful exhibition of divine foreknowledge ages before the occurrence of a given event, to establish the superior character of the divine revelation. Keith's Evidence of the Truth of the Christian Religion, derived from the literal fulfillment of prophecy, and Nelson's Cause and Cure of Infidelity are examples of this mode of argumentation, which by implication concedes the position that, if it cannot be proved that prophecy is literally fulfilled, then the foundations of faith are shaken.

The result of this view of prophecy is that a connected study of the prophetic books, as such, is almost impossible. Passages here and there, which seem to forecast the future, are torn out of their connection; the remainder, which cannot be classified either as that which has been fulfilled or is to be fulfilled, is passed over as without interest or special significance for us. Hence this view of prophecy leads to the neglect of a large portion of the prophetic Scriptures. Besides, it is constantly a disturbing factor in right interpretation. The torture to which a

word like *alma* is subjected [Isa. 7: 14] is a conspicuous example. The tendency is very great to give Scripture a twist, so that the prediction may correspond to the event.

There are only two positions possible for an orthodox interpreter of the old school in dealing with prophecy as the foretelling of future events with reference to things foretold which have confessedly not been fulfilled:

1. The theory that these prophecies were not literally intended, that they have a spiritual fulfillment, that every reference to Zion and Jerusalem is to be understood as a reference to the church. Such is the view prevalent among those who arranged the headings of chapters in King James's Version. These are rightly left out of our Revised Version, for they are really interpretations.

2. The view that, as these prophecies have not been literally fulfilled, they must be fulfilled. According to this, all the distinctive features of the Jewish millennium are to characterize the kingdom of God for the Jew: not only is Israel to be restored to his own land, but also as Ezekiel's temple has never been built, it is to be built; sacrifices are yet to be offered, although not propitiatory, since Christ has been offered, but sacrifices of thanksgiving. Everything must take place essentially as predicted. The predictions concerning Christ's first coming were literally fulfilled, hence the predictions regarding his second coming are to be literally fulfilled. The presupposition in spiritual and literal interpretation is the same—prophecy is prediction, and prediction must be fulfilled.

On the other hand, Kuenen, in his work *Prophets and Prophecy in Israel*, entirely eliminates the predictive element from prophecy. He claims that prophecy is the product of pure naturalism, that there is no such thing as prediction, that when the prophets foretold the future it was simply a prescience of what was to take place, such as any statesman of the present day might be capable of, through his own natural powers unenlightened by the divine Spirit.

Here, then, are two extremes. Our question is, What is the truth regarding prophecy? We need not fear the answer. It was certainly the most remarkable function in the life of ancient Israel, and cannot be accounted for purely as a human production.

In seeking a definition of prophecy, we must examine first the meaning of the word, second its signification as derived from its use.

1. Our word prophecy comes from the Greek word, which, according to Liddell and Scott, signifies in the classic authors "the gift of interpreting the will of the gods," and in the New Testament "the gift of expounding of Scripture, speaking, or preaching under the influence of the Holy Spirit" [Rom. 12: 6; 1 Cor. 12: 10; 1 Tim. 1: 18, etc.] The word from which prophet is derived, according to the same lexicographers, is: "Properly 'one who' speaks for another, especially one who

speaks for a god, and interprets his will to man, a prophet; so Teiresias is called . . . Jove's interpreter . . . Orpheus is Bacchus's interpreter . . . sometimes the word is used of 'men believed to possess oracular power' . . . then again the prophet is the interpreter of the words of the inspired seer . . . so also poets are called interpreters of the muses . . . generally, 'an interpreter, declarer' . . . so also 'a proclaimer, harbinger.'"

"In the Septuagint the word is once used in the literal sense of spokesman, interpreter [Ex. 7: 1; cf. 4: 16], more often to translate the Hebrew '*nabi*,' one who is moved to speak by God, one who delivers his message, or reveals his will and counsels—hence, in the New Testament, one who possesses the spiritual gift of prophecy, an inspired preacher and teacher, the organ of special revelations from God [1 Cor. 12: 10; 14: 24, 25, etc.]—and (as comprised in this) the revealer and proclaimer of God's counsel for the future, a prophet (in the commonly received sense of the word), a predictor of future events [Acts 2: 30; 3: 18, 21; 2 Pet. 1: 19; 3: 2]."

The use of the Hebrew term, "*nabi*," according to the eleventh edition of Gesenius's Lexicon, does not differ essentially from that in classic Greek. It signifies "an announcer of divine revelations," and of "the divine will" [Deut. 13: 1-5; 1 Sam. 9: 6-20]. It is essential for the conception of the Biblical prophets that they speak for God [Ex. 7: 1; cf. 4: 16; Deut. 18: 18]. The term in Arabic, which may have come from the Hebrew, signifies essentially the same.

2. When we come to examine the passages where the word "*nabi*" is used, we find that the prophet is one who stands in such relations to God that he is intrusted with the knowledge of his will with respect to man. This is taught in Amos 3: 7. "Surely the Lord God does nothing without revealing his secret unto his servants, the prophets." But the prophet does not receive such an announcement from God to shut it up in his own heart. He is to make it known to others. This is evident from two classical passages in Exodus, where God commissions Moses for his work. But Moses declares his utter unfitness for making known the will of God to the people, and, although God tries to reason him out of it, he persists in it; so God appoints Aaron, his brother, to be his spokesman to the people, while he is to be God to his brother Aaron [Ex. 4: 14-16]. This idea is further explained in Ex. 7: 1, where it is stated that Aaron is to be Moses' prophet. "And the Lord said unto Moses, see, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet."

Now an examination of all the passages where "*nabi*" is used will show that the true prophet is one who receives communications from God, not vouchsafed to others, and who announces them to the people whom they concern. In other words, the message is from God, the messenger who announces it is the prophet; he translates God's thought into human language, so that he is not merely a speaking machine.

Moses is accounted the greatest of the prophets, because God spoke to him mouth to mouth. [Num. 12: 6-8] "And he said [to Moses, Aaron and Miriam], Hear now my words: if there be a prophet among you, I the Lord will make myself known unto him in a vision, I will speak with him in a dream. My servant Moses is not so; he is faithful in all mine house: with him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of the Lord shall he behold." [Deut. 18: 18] "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him." Even Balaam is not permitted to speak anything but the word of the Lord [Num. 22: 35, 38; 23: 5, 12, 16, 26; 24: 13, 16]. Samuel becomes a prophet by hearing and uttering the word of God [1 Sam. 3: 1-21]. Here is the case of a little lad to whom God reveals his secret and bids him speak it to Eli. The three great prophets tell us how God gave them their life message. Isaiah evidently summarizes this in ch. 6; Jeremiah says that God touched his mouth and said: "Behold I have put my words in thy mouth" [Jer. 1: 9]; so Ezekiel says that God bade him speak his words [Ezek. 2: 7; 3: 4, 10, 11, 17-21, 25-27]. A prophet, then, as we should see if we could examine all the Scripture passages, is an announcer of God's will or God's secret. On the contrary, a false prophet is constantly defined as one who has no divine message to communicate, who speaks out of his own heart and who strengthens the people in their sins [Jer. 23: 32; 28: 29; 24-32, etc.].

All the phenomena of prophecy may be grouped under this function of the prophet and his unique relation to God, as being in such intimate relations with God that he knows his will and speaks for him. But if the attempt be made to classify the phenomena of prophecy under prediction, then only those facts which relate to the foretelling of future events can thus be classified, and these will be found to form, comparatively, but a small portion of prophecy.

Our Claim on Turkey

The amount of the indemnity claimed is but trifling—something less than \$100,000, we believe. This sum represents far less than the actual loss incurred in the destruction of mission property; but it has been agreed upon as a satisfactory *amende*. Our Government has, as in duty bound, made the claim its own, and our national dignity requires that the long shuffling of the sultan be brought to an end. If he had a proper sense of what American missionaries have done for the Turkish empire, he would pay the damages tenfold. Some of the noblest and ablest men ever sent out by the American Board spent their lives in Turkey. Goodell and Schauffer in Constantinople and Calhoun and Van Dyck in Syria made simply enormous contributions to the material and moral as well as religious improvement of the people. The education made available to Turkish subjects in American missionary schools and in Robert College has been the breath of a new life. The Medical College in Beirut, conducted by Americans and turning out its native graduates every year trained in modern medicine and surgery, has alone been such an incalculable benefit to the subjects of the sultan that he ought to pay the whole cost of maintaining it out of the public funds.—*Evening Post*.

The Heart of the Philippine Question

By Albert Gardner Robinson

The prominence given of late to the military and political features of the situation in the Philippines has caused American readers to lose sight, almost entirely, of that religious question which is in reality the most important element.

Though that question is not the immediate cause of the present struggle between the Filipinos and the Americans, had it not been that a more or less coherent Filipino army was in the field or ready to take the field at the time of the American arrival there is little probability that the present strife would have ensued. That army was the survival of another which had been in armed opposition to Spanish authority, and its operations constituted what is known as the Filipino Rebellion of 1896. While that struggle involved various political questions, its real root was a religious question. Spain has nominally governed the Philippines, but Spain's governors have been guided and governed by the archbishop, whose affiliation was not with the secular church, but with monastic orders. The present incumbent is of the order of Dominicans.

The tales of abuse of priestly functions, of the exercise of priestly power for unworthy and unholy ends, of the personal immorality of the friars, are now familiar to all. It is not my purpose to review the question in its details, but to call attention to two facts of the utmost importance in all American consideration of the problem which confronts us in the Philippine Islands. The question of Mohammedanism as it exists among a half million or more of people in the southern islands is a matter wholly distinct from the question of religion in Luzon and the central islands.

These two facts are, first, the people of the islands are Roman Catholics, trained in that faith by centuries of teaching and trained in that exclusively. No other faith has had even foothold, save such forms of crude worship or idolatry as still exist among the comparatively few remaining aboriginal types. Though not to be classed as a people of high spirituality, no other element or interest in life ranks in importance with the religious. They are strikingly faithful in their observance of all outward forms—in attendance upon church worship, in recognition of prescribed feasts and fasts, in reverence for that which they are taught to regard as holy.

In the second place, their demand is for a new system—not for any adjustment of the old. They demand the expulsion of the friars and the establishment of a secular priesthood in which native Filipinos shall have due measure of recognition. The demand is that of Roman Catholics for the establishment of the secular priesthood of the Roman Catholic Church in place of the present domination of monastic orders. The more clearly and fully this is established in the minds of American people, and in the minds of those in whose hands is placed the guiding power, the more of confusion, and perhaps of misfortune and misery, will be avoided.

I advance no argument. I do not contend, as does Archbishop Ireland, that

Roman Catholicism should be left in undisturbed possession and spiritual control of the Filipino people. I simply state a fact which must be fully recognized before there can be any clear conception of the situation in the Philippines. The American army may conquer the Filipinos, as it will; the Republican party, or any other party, may determine their political status and immediate political future; but discontent and almost certain strife and revolt may be anticipated so long as this demand for a religious reformation goes unheeded.

A few days ago Archbishop Chapelle arrived in Manila. It was asserted, without contradiction, that he was not only the papal legate, but that he was also the authorized agent of the United States, by the act and word of the President. He came on a Government transport, was brought ashore by the launch allotted to the use of the governor general and was installed in a residence which had been the official headquarters of the Peace Commission. His companion and attendant was Rev. Father McKinnon, a duly appointed chaplain in the United States army, now drawing pay for services as a chaplain but spending his time as the factotum of the papal delegate. These, and other incidents, gave ample color in the eyes of the watchful Filipinos for belief that the priestly visitor had a full official standing with the United States authorities. Thus far the reverend gentleman has spent his time in conference and association with the friars. The result, in the minds of the Filipino people, is obvious. They assert, and there is nothing to contradict the idea, that there is the same collusion between the Americans and the friars that existed between the Spaniards and the same orders.

The clouds may gather slowly, but gather they surely will unless the United States shall listen to this cry of the people and either find some way of granting that for which they have, in the past, organized in rebellion, fought in battle and died in martyrdom, or else so far exercise the power of the state in interference with the affairs of the church as to lay a strong, repressive hand upon the religious brotherhoods and protect the lives and property of our new people from the abuse and rapacity which has characterized the past. The American people will do well to think less of the glories of American arms, less of the potential riches of the newly acquired territory, and far more of the welfare and the rights of those who inhabit that territory.

Manila.

Those interested in the pathological problems raised by the use of the common cup in the Lord's Supper would do well to inspect a pamphlet, just issued, which contains the papers read and addresses made at a recent meeting of the Brooklyn, N. Y., Pathological Society, in which general discussion medical practitioners, dentists, aurists, bacteriologists and clergymen participated. It certainly will "give pause" to those who read it, if their conservatism as yet has prevented them from seriously considering the possibilities of disease transmission which exist in the conventional and traditional manner of distributing the wine.

The Home

A New Creature

BY BRADFORD TORREY

The child is happy with his toys,
They make his heaven; but by and by
The last is gone, without a sigh.
What does a man with children's joys?

So doth the new replace the old,
Nor leave the life a moment bare:
The tree is but more tall and fair
For turning last year's green to mold.

And may heaven grant me, from its store,
Thus to grow old, and thus to die;
Losing the earth to find the sky.
Outgrowing myself for evermore.

Women have the reputation of being severe judges of their own sex and not without cause, we must confess. A peculiar costume, a disagreeable tone in the voice, an abruptness of manner, which is quite as likely to be caused by shyness as indifference—and one woman conceives an immediate prejudice against another. There is such a thing as an instinctive dislike which a sensitive nature feels when it comes in contact with insincerity, slyness or vulgarity. But more often we judge another harshly and unjustly because he or she is a little peculiar, or because the person in question has not sufficiently appreciated us. This sort of dislike is frequently outgrown and regretted with shame. A friend of the late Lady Salisbury made a confession to the point. "The first time I met her she scarcely looked at me, and I went away and disliked her for seven years. The second time I had a similar experience, and disliked her for seven years more. The third time I found her alone, had a two hours' talk with her and loved her forever after." She must have mourned over those fourteen lost years. Shall we not guard against such a mistake by a larger charity?

Homes for Summer Boarders

According to Col. L. H. Carroll, commissioner of labor for New Hampshire, that state entertained last summer 174,580 summer sojourners, and the cash income received from this business was nearly \$5,000,000, not including transportation. Of the 235 towns all but thirty-one report the entertainment of summer residents as a source of revenue. These are astonishing figures. Yet we have never been slow to recognize the financial prosperity brought by summer boarders to rural communities. Another side of this matter needs emphasis, and that is the home privileges and hospitality extended to tourists in roomy farmhouses and town mansions. We know of one motherly, unselfish Christian woman who has for thirty years made a home for the hundreds of city boarders sojourning in that time beneath her roof. She is a born home-maker. Her guests are treated as guests in any home; their individual taste and comfort generously consulted, and a personal relation established from the moment she welcomes the arriving boarder at her door until she waves good-by to the reluctantly departing guest and friend. Always cheery and social, in spite of long days of hard work behind the scenes, pre-

paring meals which shall "taste just like home," her large motherly personality pervades the household and binds together the heterogeneous persons into one big family. Women who are making a real home for fifty boarders or for ten boarders, whether in country or city, are doing a genuine service to humanity, and doing it for other than mere financial reasons. They have their reward now and eternally.

Women in Public Life

BY ELLEN C. PARSONS

Fifteen years ago a woman, finding herself on Wall Street in business hours, felt uncomfortably conspicuous. Either way she looked, a phalanx of hurrying black coats, a procession of tense figures whose faces seemed to wear a mathematical mask, as if the man behind each were computing the difference that half of one per cent. would make; not a petticoat in sight, nor a policeman. Her feet appeared to stand on the edge of a financial boiling spring, and she fled the street. It is different today. A fair sprinkling of women and girls is seen on Wall Street at any hour, and this fact may be taken as an indication of a general change in the business world.

That ten per cent. more women now occupy business positions than twenty years ago is a conservative estimate for New York city and would be too low for many places. A long line of them, younger and older, pours into and out of the tall buildings of our modern cities with the daily ebb and flow of the wage-earning tide. Whatever the social or economic problems which this fact introduces, it has come to be accepted with scarcely a challenging voice that women may support themselves and help those dependent upon them in any business for which they are competent. "It is a pity that they should ever have to do so," sighs the *New York Observer*, "but it is better to work than to starve or do evil," and a cheerful feminine echo answers, "Far better."

In the profession of medicine, in literature, art, in the educational world, the bars are practically down. Large numbers of women within a decade have come to the front in the sphere of practical art—illustrating in black and white, designing book covers, textile fabrics, wall papers. They are in the classrooms of all but two universities in the country, and in theological seminaries. They are college presidents, and one has only to glance down the table of contents in any magazine or the title-page of new volumes in the bookstores to see that they are writing whatever they choose. Newspaper women have formed clubs in nearly every state. Nine-tenths of all the patents taken out by women have been granted during the last twenty years.

Now a business or a professional life—however quietly lived—is not a private life, and it is evident that, in a way wholly unknown to the grandmothers, a multitude of our countrywomen have come into the current of public life. Although we are simply stating facts, not philosophizing, yet, in passing, one cannot wholly freeze out the question of results. What effect have these new conditions?

The effect on the atmosphere of down-

town offices, say men who are qualified to give an opinion, has been good, on the whole. Some tobacco smoke and much sweating have gone out of the doors as women came in. It is painfully true that remunerative positions have been jumped at by hundreds who had no training for them, and therefore melancholy results were inevitable. On the other hand, the woman competent for her work, reasonable, reliable, who, therefore, always wins her way, may have her hardships, but she finds helps to character in the world of business, rough and remorseless as it is often pronounced. The downright pluck of the business world heartens her. She sees brave, unperfunctory integrity, and finds agreeable the frank comradery she meets, with its respectful bearing.

Society functions are increasingly in the public eye and traveling conditions are new. It would startle every "lady of the White House," up to the Civil War, to see unescorted women crossing in the ocean steamers. Time was when Anna Dickinson or Lucy Stone were listened to as beings of an extraordinary mold. That ever a woman within the circle of one's personal acquaintance should make an after dinner speech was unimaginable. The years have brought it to pass. The clubs and alumnae associations, the Daughters, the Dames, have spread over the land like a prairie fire, and their doings are not in a corner. A favorable feature of women's clubs is that they meet with us by daylight, not as in London in the evening. Most of them have a serious purpose, and some, like the Civic Club of Philadelphia, have rendered valuable public service.

Official appointment has drawn individuals into a public sphere. Modest young women are elected as school superintendents. State Boards must have their women commissioners for inspection of insane asylums and reformatories, and exceptional service, such as that of Josephine Shaw Lowell in the field of charities, of Mrs. Florence Kelley and Mrs. Charles G. Ames in factory inspection, of Mrs. A. E. Paul in the street-cleaning department of Chicago, is recognized as appropriate and welcome.

In the forties, if a woman wished to give a sum in charity, it was very common to transmit it according to the judgment and by the hands of her pastor, whose name appeared in full in the public record of receipts, while the giver's was carefully veiled, thus: "Donation from a lady, \$10; ditto from a poor woman, \$1, by Rev. —." "Rev. Blank, D. D., for two ladies of his parish, \$1,000."

This style has become antiquated. In our time many large fortunes are controlled by women and they are quite capable of disposing of them. Their own hands have laid gifts of noble proportions on the altar of Christ and humanity. Mrs. Phoebe Hearst endows a university, Mrs. Aspinwall bequeathes millions to a hospital, Miss Helen Gould offers a ship to the nation, Mrs. Whitelaw Reid dispatches a corps of nurses to the war in South Africa. There is no thought of indelicacy in the publication of their names and their thousands. The public rather claims the right to know them, for the solace of the poor and a stimulus to others of the rich. Evildoers and their knavery are proclaimed abroad, to the

hurt of the young and sensitive. Shall not the righteous stand up and be counted? It is not that a Frances Willard or a Clara Barton seeks a public place in which to exhibit her work, but her testimony for righteousness is of a sort that cannot be given in concealment.

And how is it in the church? A change in public sentiment has been growing up. A certain elasticity now prevails in all denominations which a quarter-century ago existed only among the Methodists and Friends. Women's names may be placed on committees. Their voices are heard in prayer meetings and conferences of many localities. That some scores, gathered from several branches of the church, have been ordained to the ministry should count, like the factory inspectors already mentioned, as exceptional. The mass of church membership in our country has never attended on their pulpit ministrations and would probably say it does not choose to. It is in the direction of benevolent activities alone that there is movement which deserves to be called general. Missionary societies have touched the average woman, and their service has reached the ears of the world. Some men of ecclesiastical temper are accustomed to sniff at these societies, but they ought to be grateful because in the societies energies have been conserved to the definite work of the gospel which otherwise would have been scattered in channels outside the church. The type has changed. The old-time Dorcas Society is not organized any more. Lydia is the modern leader.

At family prayers during a prolonged Thanksgiving reunion, some years ago, the host read the Scriptures and called upon "Cousin Noah" to lead a somewhat large circle of kindred in prayer. The tall, dignified man smiled and said that for his part he would like to hear "Cousin Julia" pray. A flutter of surprise crossed her meek face, but without hesitation the saint of the family dropped upon her knees. The host of women who love the Christian Church are not restive on account of limitations. They are more solicitous to meet well the duties they have than to be intrusted with greater; but novel or exigent circumstances will continue, as in all ages, to call out the readiness or inventiveness of love, and sometimes the conspicuous fragrance fills the house.

Through the progress of intelligence and the development of social life in our growing country the proportion of women in truly private life and of those sharing in the life of the community is altered. Those who stand aghast in presence of the fact may, however, be reassured by observing that the womanhood of the country all keep step. Whether in business, in professional life, in society, in philanthropy, in the church, advance has been made in one plane, because this modern phase has come naturally; it has not been forced. And if women who love best their home and a quiet life now and again find themselves called to some unwanted public place, they need not fear if it is a natural next step, taken for service. God gives them, then, "not the spirit of fear, but of power, of love and of a sound mind." But public life for the sake of

publicity, place laid hold of by violence, are to be dreaded and despised.

Two Sides

My bed, I know, has got two sides,
A wrong side and a right;
So when I jump out of the wrong,
I feel quite bad the whole day long,
And fume, and fret, and fight!

My bed, I know, has got two sides,
A right side, and a wrong;
So when I jump out of the right,
I find the day one long delight,
From dawn till evensong!

—Hamish Hendry.

The Magic Playhouse

BY KATHARINE PEARSON WOODS

Susie was not at all a naughty little girl. There were times, however, when she liked to have her own way, and then the relations between herself and her mamma were apt to be a trifle strained until Susie would say that she was sorry. But one very sad day—O! dear me! whether Susie got out of bed on the wrong side or not, I do not know, or even whether there is any right side to a bed under such circumstances; however that may be, Susie was very naughty, and cried dreadfully; and even after she was all sweet and smiling again, and goodness was shining out of her eyes, she still would not say she was sorry.

This made her mamma feel very sad indeed—so sad that she did not know what to do, so she went out into the garden to think it over. It was winter time, just about ready for spring to come, and the garden was all frozen and snowy; but when Susie's mamma had walked up and down the paths for a while, every now and then wiping her eyes with a clean pocket handkerchief, all of a sudden, in the corner, she saw something green.

"Dear me!" said Mamma, "is that a stray tulip or a jonquil that has got into that corner? I must go and look."

So she went; but when she got to the place, lo and behold! it was the funniest little Brownie you ever saw, all dressed in green, with a little pointed green cap upon his queer little head—a green cap with a long red tassel.

"Good morning, madam," he said, rising and bowing very politely; "you seem to be in trouble."

"Alack, sir," said Mamma, "my little daughter has been very naughty, and will not say she is sorry."

"But perhaps she is not sorry," said the Brownie.

"That," said Susie's mamma, "is just what distresses me."

"Well," said the Brownie, "I do not know any one who can make a little girl sorry more quickly than the Fairy Godmother."

"But how can I send for her?" asked Mamma.

"Why, as you would send for any one else," answered the Brownie; "don't you know the way to the fairy telegraph office?"

"I never heard of such a thing," said Mamma.

"Well, you shall hear of it, and also see it," said the little green man; "come with me."

With that he led the way out of the small white gate, along the village street,

and into the woods. The trees waved their bare brown boughs solemnly as Susie's mamma passed by, as though they were sorry that Susie should be so naughty; the little squirrels that peeped out had tears of grief in their bright black eyes, and one of them cried so hard that he was obliged to use the end of his tail as a pocket handkerchief; the sparrows, too, were quite distressed about it, and a dear little robin redbreast flew down on Mamma's shoulder, and whispered to her not to mind, because he felt quite sure that Susie would be sorry presently.

At last they reached a hollow tree, which had a large swinging door of dark green moss. Over it was a sheet of ice, behind which a number of glowworms were so arranged as to form the letters, "Fairyland National Telegraph. Substation X."

The Brownie pushed the moss door and they entered. The cozy little office was carpeted with dry leaves, and lit up by hundreds of fireflies which grouped themselves into beautiful designs. Behind the counter a gentlemanly woodpecker took Mamma's message, and tapped it out with his bill upon the inside of the tree trunk, while the fireflies spread themselves out into a long fairy telegraph line, which Susie's mamma could see extending far, far away into the depths of the forest.

"What is the charge?" asked Mamma, when the woodpecker said it was all right now.

"Only a few crumbs scattered before your door for the winter birds," said the Brownie, "and a little consideration for the fireflies. Though Susie is not one of the children who so cruelly catch them and pull off their wings, when they fly about your earth in the beautiful summer evenings. Such children do not know how wicked it is, I am sure, to treat a helpless insect in that way, or how it interferes with the fairies to lose their electric messengers. Now you must hasten homewards, or the Fairy Godmother will be there before you."

He took her by the hand, and they ran every step of the way, not stopping even to find the pale pink arbutus blossoms under the dry leaves, or to stroke the pussy willows down by the brook. But hurry as they would the Fairy Godmother hurried still faster, and when they reached the little white gate she was just alighting from her chariot of walnut shell, drawn by two enormous yellow dragons, whose tails were so long and so wriggly that they had to be tied with pink ribbons on top of their backs, lest they should knock the chariot into the middle of next week.

The Fairy Godmother looked as sad as the squirrels and the sparrows and everybody else, when she heard that Susie would not say she was sorry.

"The best thing," she said, "would be to shut her up in a gray stone tower, with no light and no fire, and nothing to eat!"

"O, my dear Fairy Godmother," said Susie's mamma, crying very hard indeed, "do, pray, don't be quite so severe!"

"Very well, then," said the Godmother, "what do you say to a magic playhouse, with little dolls that can eat and walk and talk?"

"If—" said Susie's mamma, for she did not see how a little girl should say she was sorry on account of anything half so delightful and altogether charming. But Susie laughed and clapped her hands and danced all about the room at the mere thought; so the Fairy Godmother said the magic playhouse was certainly THE THING, and she would forward it as soon as she returned, by the Fairyland National Express Company.

With which she stepped into her walnut-shell chariot, and the enormous yellow dragons spread their raven-black wings, and breathed out a cloud of fire and smoke, and when it cleared away the Fairy Godmother was gone.

In about two minutes there rattled up to the gate a spruce little wagon, drawn by six large yellow caterpillars and lettered on the side, "Eve's Express Company," for you see the queen of the fairies was a lady, and it was called Eve's Express Company out of compliment to her.

A cute little Brownie sprang down from the driving seat with a book under his arm made of lily leaves sewn together and bound in mouseskin.

"Miss Susie Littlegirl," he said, briskly, "one package. Charges paid. Sign here, please."

So Susie wrote her name in the book, just where he showed her, and the Brownie pulled out of the wagon a very large package. In fact, it was so very large that if he had not been a Brownie he could never have got it into his wagon or taken it out either.

Then he touched his cap and drove away in the twinkling of an eye, and your eyes would have twinkled too, I can assure you, if you had seen that playhouse. Do you know the house you live in? Well, it was just like that, only prettier. And the mamma and papa dolls were alive, and the little boy dolls could fly kites and spin tops and the little girl dolls had dolls of their own.

Susie was so happy for a while she didn't know what to do, and only cared to sit and watch these tiny, cunning, little people, but by and by, as was quite natural, she thought it would be nice to have a general housecleaning.

"Housecleaning," said the doll mamma, "and a new seamstress coming tomorrow! It is not to be thought of."

"Well, then, let's have a party," said Susie.

"A party," said the doll papa, "why, I have to write seventeen editorials for the Fairyland Nocturnal Review between this and tomorrow morning. I cannot possibly allow any such interruption."

"Well, anyhow, we can take a drive," said Susie, almost crying.

"Drive! We're going to skate on the fairy ice pool. It is too small for big things like you, and against the rules for you to come, anyhow," cried the boys and girls together.

Well, that was only the beginning of it. Whatever Susie wanted them to do those provoking dolls always wanted to do something else. And as for dressing and redressing twenty times a day, being ill with scarlet fever four days out of six and sitting down to meals whenever Susie took a notion to have them, they just wouldn't hear of it. The mamma doll said gravely that such a life would

ruin the strongest constitution. It was fully as objectionable as wearing pins inside one's anatomy instead of out; and if Susie did not know how a doll liked to be treated it was time she began to find out.

"But you ought to do as I tell you because I'm your mother!" cried Susie, at last. The dolls suddenly stood up stiffly in a row and looked at her with accusing eyes.

Then all at once Susie understood, and she was sorry; so she ran very quickly and threw her arms around her mamma's neck and said, "O, Mamma, I am sorry I was naughty; please to forgive me!"

Then her mamma hugged her and kissed her and was very happy indeed, and out of doors the leaves came out on the trees, the flowers sprang up from the earth and bloomed, the birds began to sing and the pussy willows united in a grand cats' opera.

Susie is now, at all times and in all seasons, the best little girl in Fairyland or out of it, and the magic playhouse is not magic any longer, but just like your playhouse, only prettier. And the dolls no longer insist on having their own way, but do just as their little mamma tells them; and Susie has her own way so entirely in her playhouse that in Mamma's house she has Mamma's way and finds it always the best. And if she ever happens—as will happen even to good little girls sometimes—to be just the least little bit naughty, she runs quickly—O! so quickly—and says she is sorry. And Susie's mamma is the happiest mamma in the whole round world because she has such a good little daughter.

Photographing Robins

The *New England Magazine* for April contains a charming study of bird life, by Sarah J. Eddy. It is entitled *The Robin's Nest* and contains some twenty-five or more pictures of robins engaged in rearing their young. Their nest was built in a corner of the fence near by a barn studio, and peep-holes in the wall gave opportunity to observe and photograph the birds. The artist was certainly very successful in getting views in all stages of their housekeeping operations. Especially good are the photographs of the hungry, wide-mouthed youngsters being fed by their untiring parents. One realizes how many worms it must take to satisfy the clamoring brood. *Bird Lore* for April also contains some pictures of a robin feeding her young. This bird built on the sill of a window of the Museum building of Glen Island, N. Y., and the photographs had to be taken from the inside of the house, and consequently against the light. In this latter periodical is described also a new camera, which, like a gun, may be fired the moment it is sighted, an ingenious device enabling one to focus after the slide has been drawn from the plate-holder. This will be a boon to bird photographers.

All excursions are much alike, exhilarating in the outset, rarely up to expectation in the object, wearisome in the return; but, nevertheless, delightful in the memory.—*Charles Dudley Warner*, in *That Fortune*.

Closet and Altar

Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Life is made up, not of great sacrifices or duties, but of little things in which smiles and kindnesses and small obligations, given habitually, are what win and preserve the heart.—*Sir Humphrey Davy*.

Kindness is a grace that all can understand.—*J. C. Ryle*.

She doeth little kindnesses
Which most leave undone or despise;
For naught that sets one heart at ease,
And giveth happiness or peace,
Is low esteemed in her eyes.

—*Lowell*.

One of the principal ingredients in the happiness of childhood is freedom from suspicion and kind and loving thoughts toward all. Why might not that sweet disposition combine with a more extensive intercourse with mankind?—*Lydia H. Sigourney*.

Prayer and kindly intercourse with the poor are the great safeguards of spiritual life—its more than food and raiment.—*Thomas Arnold*.

It is a profound remark of Prescott's that "liberty is dependent upon forms." But what is of more importance to remember is that love is dependent upon forms—courtesy of etiquette guards and protects courtesy of heart.—*F. W. Robertson*.

That is the joy of your Lord, to show mercy, and that must be your joy, too, if you wish to enter into his joy.—*Charles Kingsley*.

Blest Saviour, on my mind impress
The image of thy mind,
To bear my brother's waywardness,
Long suffer and be kind.

Yet when I think what patient care
My Lord extends to me,
Shall I not with my brother bear,
And that right lovingly?

—*J. A. Latrobe*.

If we would live in peace, let us make the best constructions of one another's words and actions. Charity judgeth the best, and it thinks no evil. If words and actions may be construed in a good sense, let us never put a bad construction on them.—*John Bunyan*.

Thy kindness, Lord, to us in our forgetfulness of thee has made our hearts ashamed. We confess to thee our impatience with our fellowmen, our unkind thoughts and words, our neglects and our transgressions. Help us to forgive as we would be forgiven; to pray even for our enemies without hate and with sincere desire to love. May we study kindness more than ease, and prove in daily life and little things that we believe it is more blessed to give than to receive. And in our service show us more of thine own generous thought and care that we, like Christ, may become centers of light and blessing in the world. So give us cheerful, helpful lives and a good and peaceful end, through the indwelling of thy Spirit and the grace of Jesus Christ. Amen.

April

April is here!

There's a song in the maple, thrilling and new;
There's a flash of wings of the heaven's own hue;
There's a veil of green on the nearer hills;
There's a burst of rapture in woodland rills;
There are stars in the meadow dropped here and there;

There's a breath of arbutus in the air;
There's a dash of rain, as if flung in jest;
There's an arch of color spanning the west;
April is here!

—St. Nicholas.

Waymarks for Women

Mrs. G. McCrea has been appointed landscape gardener for Lincoln Park, Chicago.

A night's lodging for ten cents and fifteen cents is furnished to women at the new Salvation Army Home on Pleasant Street, Boston.

Miss Mary Kingsley, daughter of Charles Kingsley and well known as an African traveler, explorer and author, has gone to South Africa as a nurse.

The Woman's Health Protective Association of New York is trying to secure an order from the Board of Health prohibiting the uncovered display of fruit and vegetables in front of provision stores.

The children's room in the new Milwaukee Public Library has been open now some months. The city florists take great interest in it and regularly supply the little folks department with flowers twice a week.

Some one points out that Miss Mary Johnston has gone to the Bible and the Book of Common Prayer for the titles to her two successful romances. "Prisoners of Hope," the title of her earlier book, is a phrase to be found in the book of Zechariah. "To Have and To Hold" recalls, of course, the marriage service.

The increasing interest taken by English women in agricultural industries has led the Lady Warwick Agricultural Association to establish a class in bacteriology for farmers' wives and daughters at Reading. The microscope will be used in the lectures and instruction will be made thoroughly practical as well as scientific.

The Boston School of Housekeeping has had a successful season of lectures and classes, and it is interesting to learn that similar schools have been established in Cincinnati and Hamilton, O., and in Oakland, Cal. The institution at the latter place has been endowed by a wealthy woman, and the kitchens possess a dazzling array of nickel-plated utensils.

Milwaukee club women are busily preparing for the fifth biennial session of the General Federation of Women's Clubs, which will be held in that city next June. It is noteworthy that the business men of Milwaukee have assumed the financial responsibility of the convention. The biennial local board of women has for its president Mrs. James S. Peck, one of the founders of the brilliant Woman's Club of Wisconsin and one of the women who planned its clubhouse, the Athenaeum, the first woman's clubhouse built in this country.

Miss Jennie Creek, an Indiana girl, will probably be the youngest guest of honor at the Paris Exposition. But she is one of the two American girls who have received decoration from the French Legion of Honor, and will be entertained in Paris by the National Humane Society of France. This distinction was won by Miss Creek's heroism, when in 1893, a child of ten years, she warned a coming train and brought it to a stop only a few feet in front of a burning bridge. This was near her home at Milgrove. The train, a World's Fair special, contained a number of prominent Frenchmen, through whose influence she received the French decoration.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of The Congregationalist.]

31. RIDDLE

Graceful and lithe as elf or fay,
I charm both youth and age;
I sometimes dance upon a spray,
Sometimes upon a stage.

I am—but here I'm puzzled quite—
I really cannot tell
If in description I should write
Myself a BELL or BELLE.

Where Harlequin's mad pranks they see,
Or hear the wild birds sing,
Admirers still behold in me
The beauty of the spring.

M. C. S.

32. HOMONYMS

When certain words pronounced like some of those in this story are placed in order as they come the initials of these new words will spell the name of a famous American.

How nice that I may spend a leisure hour without a wry face from Jack and Jill and you. Resting is better than falling heir to dollars and cents. How freshly the air blows off the lake, on the shore of which the eye can detect the gay tourist loosening the knot that holds his new boat to the shore, where the birds with their fleecy pterers are sailing above. He is heedless of aught save pleasure; truly a knight of the jovial countenance!

DOROTHEA.

33. CHARADE

When you can FIRST this riddle clear,
A seat of power will appear.
A SECOND will divide a knot;
And 'tis a proverb, is it not?
A WHOLE, composed of verbs and nouns,
You'll find is full of ups and downs.

QUIZ.

ANSWERS

26. The following reasoning suffices to restore the missing figures: As no number between 4,000 and 5,000 will contain a divisor between 900 and 1,000 as many times as 6 or as few as 4, the first number of the quotient is clearly 5. Two figures being brought down for the second division, the second figure of the quotient must be 0; and the second partial product of more than 4,000 shows that the third digit of the quotient also is 5. The last digit may be either 2 or 3 to give a product between 1,000 and 3,000. The second partial product shows that the third figure of the divisor is an odd number; the third partial product that it cannot be 5; the two suggested fourth figures of the quotient that it can only be 7, the figure in the quotient being necessarily 2. The 9 in the first partial product could be produced only by 8 or 9 as the second figure in the divisor. The final remainder, showing that the third figure of the third partial product must be either 6 or 7, proves that the required figure of the divisor is 8. With 987 as the divisor and 5,052 as the quotient, it is easy to get the remaining figures by simple multiplication, etc.

27. Times, items, smite, wites, emits.

28. 1. Separatist. 2. Reinstalled.

29. Fur-or.

30. 1. Bin, been. 2. Bee, be. 3. Flus, flew. 4. Belle, bell. 5. Saw, saw. 6. Scene, seen. 7. Sea, see. 8. Waist, waste.

These answers are acknowledged: W. W. Madge, Oakland, Cal., 19, 20, 21; Maude, Newton, Mass., 25; Nillor, Middletown Springs, Vt., 23, 25, 27, 28, 30; C. A. P., Windsor Locks, Ct., 26, 28, 30; W. W. Madge, Oakland, Cal., 22, 23, 25, 26, 27, 28, 30; Abbie A. Tidd, Westboro, Mass., 30; J. B. B., Chelsea, Mass., 26; Lillian Austen, Boston, Mass., 26, 30; L. N. G., Dover, N. H., 26, 30; E. S., Wollaston, Mass., 26; Mrs. F. H. D., Springfield, Mass., 28, 30; Elva, Brockton, Mass., 26; E. J. Whiton, Waterbury, Ct., 26, 28, 30; Mrs. E. M. Taylor, Chicago, Ill., 26, 28, 30; W. B. G., Pomfret, Ct., 26.

"No. 22 is puzzling!" declares Nillor. "THREE might be 'do' (ditto); TWO THREE might be 'to-do'; and ALL might be 'more to do' or 'work to do.' But—might not!" Nillor's own 24 seems, also, to have been decidedly knotty!

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A perfect article. No tacks required. Notice name on roller when buying your shades.

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of any make can secure the services of an independent expert to make selection, without extra cost, and thereby be sure of obtaining the best instrument for the money, by addressing HENRY BASFORD, Congregational House, Room 106.

Refers to Dr. A. E. DUNNING, Editor of The Congregationalist.

Bon Ami

Is famous for cleaning paint. It is used in the form of a lather and cleans by dissolving the dirt. It will not scratch, scour or "wear off" the paint.

The Conversation Corner

THE recent broadsides of New Hampshire and Vermont letters, pictures and reminiscences seem to have pleased our readers in other states as well as in those especially broadsided. I think we will try that plan further—as soon as we get enough letters and pictures collected in the Drawer from any one of the forty- (how many?) states left. I have a few good things to start with from California, Colorado and Connecticut—yes, and from Rhode Island, too—and presume this word to wise members in those localities (and others as well) will be sufficient to gain appropriate material in due time.

Meantime we will take the state next in order geographically to Vermont, that is, New York. Indeed, I believe that New York once claimed Vermont, and that the sturdy opposition of the "Green Mountain Boys" (among whom was prominent that Guilford patriot whose tombstone at the foot of "Governor's Mountain" was referred to in our Ver-

up, so that we put up our umbrella for a sail and went along fast.
Peekskill, N. Y. LAWRENCE R.

There are different kinds of hickories. The trees we boys in New England used always to call *walnuts*—"shag-barks" were the best kind—most Western people and their children call hickories. Perhaps Oliver meant that the nuts were like the chestnut in size. I do not wonder those Drum Hill schoolboys studied geography by looking out of their window at such views as this, or that they continued the study in vacation by exploring their beautiful river, running their umbrella-sailed boat down to Haverstraw Bay or Tappan Zee, or up the *Horse Race*, as Henry Hudson did almost three hundred years before in the "Half Moon." But here is another letter about it.

Dear Mr. Martin: This is my first letter, I believe, to the Corner, though I might have written sooner, for I have been a ?-er all my life. Maple sugar is nearly out of date here. Our trees have already stopped running, and the sugar is about all dissolved. Some of it

vitiation, for he is evidently posted in the Revolutionary history as well as the natural history of that region. Several years ago I went up the Hudson on a summer day—propelled by steam, not by an umbrella—and although having no X. Y. Z. to guide me, I thought the short journey combined more of beauty and of history than could be found anywhere else in the land. I remember seeing Dunderberg, Anthony's Nose, Old Cro-Nest and Storm King; visiting Washington's headquarters at Newburg and calling on J. T. Headley, whose life of Washington I had devoured in my boyhood; seeing the hole in the rock which held the famous chain stretched across the river to obstruct the British ships (was not that at Anthony's Nose, Mr. X. Y. Z.); reveling in the beauty and history of West Point; and attending by chance, at the place where I spent the night (if it was not Peekskill, it was Fishkill), a great meeting in progress to celebrate the one hundredth anniversary of the disbandment of Washington's army, with Lossing the historian (I supposed he had died not long after Washington!), as president or orator. Cornerers taking a trip up the Hudson should study the panoramic map of the river (steamer line publication) and Lossing's own Pictorial Field Book of the Revolution, and so be prepared to recognize the many points of interest in Lawrence's vicinity connected with that darkest period of the Revolution.

Dear Mr. Martin: . . . Christopher Columbus is flourishing finely, although he got his tall twisted—by a trap or a dog—and looks funny. I send a picture of him, with his love, to Kitty Clover. We have a little wooden sailor-boy weather vane, with two oars, who came from Nantucket last summer. He is on a pivot and set on a board up in a tree. When the wind blows he revolves and his arms fly around frantically. We call him Jack Tar, and he is a source of great interest to all who pass by.

Pelham Manor, N. Y.

JEAN C. T.

Pelham Manor is another historic region associated with Washington's campaign in 1776. Fort Schuyler and New Rochelle and White Plains are near—so is Mt. Vernon, whence came in romantic way this same Christopher Columbus to answer Jean's advertisement in the Corner, July 20, 1899! This makes two cat pictures I have on hand—we shall have to have a catographic broadside!

Dear Mr. Martin: . . . The certificate of membership came yesterday. I wish you could see my cat *Nig*: he is a big black and white fellow and weighs 14 lbs. I think I will send you a picture of him.

Saratoga, N. Y.

WILLIAM McR.

This makes three New York cats; more Revolutionary history, too—the battle of Saratoga and Burgoyne's surrender!

Dear Mr. Martin: I am a little boy eleven years old. My home is in Nebraska among the cowboys. They are a rough set of fellows. After my father died we came to New York State to the early home of my father and mother. (We stopped at Washington and saw the Public Buildings.) I am now living with my Uncle and Auntie, and I attend school. I would like to join the Cornerers. We have a little kittle. His name is Dick. I will send you my picture if I can.

Altmar, N. Y.

NELSON C.

Send Dick—that will make four New York cats.

Mrs. Martin



mont broadside) had to do with the beginning of the Revolution. Probably the Cornerers in another Vermont town could copy for us the epitaph on the tombstone of another patriot claimed to have been the first martyr in the struggle. But that does not belong to this broadside.

Dear Mr. Martin: In the March 22d number of the Corner Oliver R. says that the hickory tree is a small tree with nuts like a chestnut. They may be so in Connecticut, but I wish that he could come here to the Empire State and see our hickory trees. Except the oaks, they are among the largest trees that grow around here. The nuts are not at all like the chestnut, for the chestnut is one solid kernel, while the hickory nut has two halves, only slightly joined together. There are four large hickory trees in our yard, and last summer we picked up over a barrel of nuts from them, besides a good many that we left on the ground because we were tired of picking them up. Last Saturday we went out for a walk and saw nine kinds of birds: song-sparrow, junco, robin, bluebird, goldfinch, chickadee and fox sparrow. That was pretty good, I think, for March. I had never heard a junco sing before, and I was quite surprised to hear them singing as loud as the others. I send you a picture of the Hudson River and the Highlands, taken from Drum Hill School, so called because the hill on which it is built is said to be hollow, and it is said that if you hit it, it sounds like a drum. The scholars can look out of the window and see the boats going past on the river. We were out on the river last summer when a strong wind came

went to Yale, where it was assayed and reported as twenty-four carats fine. A few weeks ago we had snow bunnings, who are rare visitors so far to the South.

An older Cornerer than I has sent you a picture, I believe, taken from our village. We are just at the Southern Gateway of the Highlands. On the left is Dunderberg, the "Thunder Mountain" of the old Dutch settlers, and I wish you could see the storms come walking over on hot summer afternoons. In the middle is *Bread-Trap*, so called, I suppose, from its flat top, while just in front is Iona Island, which the Government is trying to buy for making and storing explosives. Up the river a little way, at the other end of the mountain, is Fort Montgomery of Revolutionary fame, the whole neighborhood being known on the maps as "Doodletown." (Was it originally *Yankee-Doodletown*?) On the right, just around the corner, is *Anthony's Nose*—I wonder if Cornerers know how it got such a name. Near the top is a huge rock, which we call "the Wart," from which you can almost toss a pebble so it will bound from the roof of "the fastest train in the world" into the river. From my window, looking south at night, I can see Stony Point Light. Come and let me show you some of these Revolutionary landmarks.

Peekskill on the Hudson, N. Y. X. Y. Z.

Although this writer so signs, I positively know that he is not Xenophon nor Zuyder Zee, and I think he belongs to the same family with the boy Lawrence above, called "an older Cornerer"—he probably means older in Corner membership! How I would like to accept his in-

Christ's Estimate of His Own Work*

By Rev. A. E. Dunning

The value of service for others is not accurately measured by its effect on those for whom it is intended. This is the truth which prompted our Lord's utterance of the words we are now studying. Harmonists are not agreed as to the time when they were spoken. Some students of the gospels think that they belong near the end of his ministry, because they seem to be his judgment of its effects when reviewing it. But whenever these words were uttered, they fit naturally in the place where Matthew puts them. Jesus had been speaking of the indifference and unresponsiveness of the people both to John's message and his own. Now he turns to speak of the importance of his mission, the consequences of rejecting his message, the character of those who accept it, and the fruits of accepting it. He declares concerning his work that:

1. *The demonstration of it is sufficient to convince reasonable men* [vs. 20-24]. He had made himself known as the Messiah by deeds of divine compassion and infinite love. He pointed to them as the evidence which ought to satisfy John that he was what John had proclaimed him to be. He had been doing these works for months in the cities by the lake, and it seems suddenly to have struck him how fruitless they had been. He broke forth with expressions of sorrow and indignation of one who felt that the willful loss of the people was his loss who loved them, and their inexcusable crime. The inhabitants of Chorazin and Bethsaida thought themselves vastly better than the heathen of Tyre and Sidon. The inhabitants of Capernaum would have thought themselves insulted by being compared with those of Sodom. The Galileans were far more fortunate, so far as their privileges were concerned, for they had the Son of God to minister to them.

But they were in fact worse than the peoples they despised. For Christ said that these peoples would have been convinced of his authority by the evidence which his own countrymen rejected. The Anglo-Saxon is confident that he belongs to a superior race. He is more aggressive than the Chinaman, more inventive than the African, stronger in intellect and in body than the Indian. Would it not vex him to be told that these peoples are more open to the truth than he is? That is what Christ would say to the unbelieving American today. And it is true that the heathen are more easily moved by the facts of the gospel than those who have been accustomed to hear but have not obeyed it. The believing Chinaman is a nobler character in Christ's eyes than the Anglo-Saxon agnostic.

The condemnation of God will be more severe on those who have seen what Christianity has brought to men and have rejected it for themselves than on those who have not known it. For to hear the gospel, to see its effects, to know its history, to enjoy its privileges, yet to ignore its Author's claims, is to fall into moral degradation below that of the heathen. Those who have never seen God revealed through Jesus Christ may do wickedness so gross that we shudder at the account of it; but they cannot sink so low in evil doing as those who see the works of Christ without repentance.

The silent shores of the Lake of Galilee are an impressive comment on Christ's judgment pronounced on the proud cities that he looked on. Where Capernaum, Chorazin, Bethsaida once stood, there is not a visible sign of life except one house, occupied by an Irishman. Sodom has not more completely disappeared than Capernaum. Tyre and Sidon flourish, while the sites of Chorazin and Bethsaida are unknown. Our greatest achievements cannot have permanence apart from the moral quali-

ties whose value is measured by our loyalty to Christ.

2. *Christ's work does convince the unprejudiced* [vs. 25, 26]. God's love is shown by giving life to men's souls and health to their bodies. This Christ was always doing. This Christianity is doing. It is teaching men to live in accordance with divine laws. Pride blinded the Galileans. The spirit of fault-finding possessed them. They perished under the weight of their own prejudices. But simple, teachable spirits see in Christ all that they desire and hope for. To be like him is their heaven. "To pride of knowledge blindness is the answer; to that simplicity of heart which wishes truth revelation." Those who seek God with all their hearts may be childish in the world's judgment, but they are childlike in his eyes. So glad was Jesus of this fact that he broke forth in utterances of praise.

3. *Christ's work is divine and unlimited* [v. 27]. There are those who affirm that Christianity does not improve heathen countries, that they are better off with their own religion, and that the voices of those who belong to nations professedly Christian do more harm to weaker peoples than Christian virtues can do them good. Yet it is difficult for any intelligent person to shut his eyes to the superiority of genuine Christian lives. The source of their excellence is divine. We cannot comprehend it. But we can see the effects of work done in Christ's name, and we can accept his assurance that his power, which produces such effects, is unlimited. We confront unsolved mysteries when we think of the Father, Son and Holy Spirit. But we know in some measure what are the works of God. And we see God in Jesus Christ because his works are the same and his words testify to the fact.

Two missionaries once landed on one of the Fiji Islands. A band of savages met them with raised clubs. One of the missionaries stepped forward to the savage chief and, holding out his hand, said in the native tongue, "My love to you." Then each missionary in turn bowed, saying, "My love to you." The clubs dropped and the strangers were invited to remain. Years after, as one of these missionaries was departing for home, one of those savages came to him with a present and said: "Take this to your mother. I have a great love to your mother. If she had not let you come and help me, I should still be a cannibal. Great is my love to your mother." As that son revealed his mother to the Fiji and awakened love to her, so the Son of God reveals the Father to us. Has not Christ said, "He that hath seen me hath seen the Father"? and all things are delivered to the Son by the Father.

4. *Christ's work is satisfying those who trust him* [vs. 28-30]. This is the sum of wisdom. We can understand Christ only by entering into his nature through sympathy. To come to him is simply to talk with him habitually as to a friend, to learn his character and will, and to obey him, asking for divine strength. To take his yoke is to surrender to him—to exchange a relation with God that frets and wearies for one that delights. The consciousness of resisting what is noblest is a continual weight on the soul. But to be conscious of growing into likeness to the one perfect man by conquering sin through the power which he gives, by doing noble deeds and thinking noble thoughts in his spirit—this is the light burden. This is the secret of happiness. He has all power in heaven and on earth, yet he is meek and lowly. May we not be like him? To learn this lesson is to gain the highest knowledge. To teach it is the highest service we can give to men.

The surest way to be crushed is to try to escape from one's load.—Dr. A. H. Bradford.

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Mrs. A. B. CAMERON
2050 Pine St., Philadelphia, Pa.

When my baby was five weeks old, I was taken ill with the Grip, and had to stop nursing him. He weighed at that time fourteen or fifteen pounds. I tried all the different baby foods, also cow's milk, but nothing would agree with him. He grew weaker from day to day, and in less than a month was reduced to a mere skeleton. For two months we had him wrapped in cotton, and could only handle him on a pillow. Struggling between life and death, he was given up by everybody here, and weighed but six pounds at four months. As a last resort I tried Mellin's Food in a very weak form, and, much to my surprise, his stomach retained it. From that time he gained flesh rapidly, and has never been sick a day in his life since. He passed through teething without an hour's sickness. He lived entirely on Mellin's Food until three and a half years of age. He is now four, and prefers Mellin's Food to any and every thing, and a brighter, stronger, and healthier child never lived. He is known by all his friends as a Mellin's Food baby. I can never say enough in favor of Mellin's Food, and cheerfully recommend it to all mothers, as I think it the only thing that saved my baby's life.

Mrs. H. I. ADAMS
Occidental Hotel, Seattle, Wash.

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* The Sunday School Lesson for May 6. Text, Matt. 11: 20-30. International Lesson, Jesus Warning and Inviting.

Literature

The Minimum of Doctrine

Dr. Percy Gardner's volume, *Exploratio Evangelica*,* explains his idea of the basis and origin of Christianity. He is reverent, reluctant to disturb current beliefs and eager to upbuild Christian faith and character, but he has abandoned many doctrines hitherto considered fundamental. The result is to show how little of doctrine can be believed by one still claiming to be loyal to Christ and to the church. The book is elaborate, acutely critical, and, although many of its claims are not to be conceded, no one will deny the author's ability, in spite of some inconsistencies, or the propriety of his temper. That he is a destructive critic so largely he regrets, as he admits often.

His fundamental position seems to be that the burden of the support of Christian doctrine is transferred from history to psychology, from the external to the internal. He attaches vital importance to experience. The doctrines of the gospel are not founded upon history, but are rather its outgrowth. They cannot be proved by reasoning, but are perceptive views immediately based upon the sensations and facts of the spiritual life. As for the Christian documents, reverent criticism must be allowed free course. About the teaching of Jesus we are well informed, although critical

progress has not enabled us . . . to set forth the purposes and character of our Master in an objective light as a part of ascertained history. . . . We must content ourselves with mere probability in place of the old fancied certainty, when we quote words as spoken by him or deeds as done by him [p. 170].

But if his commands were to be carried out literally, all civil government, military organization and industrial problems would come to an end. Either he wholly lacked practical wisdom, or his commands were meant to be regarded as expressions of a tendency. If they were to be taken literally, they can be illustrated by only a small ascetic society in the midst of a hostile world.

Coming to particular doctrines, Mr. Gardner claims that the fall is disbelieved by all educated persons; that the Trinity is credible only experientially, God being revealed (1) in the order and law of the visible and intellectual worlds; (2) in the life and work of Jesus Christ, both on earth and in heaven, and in ideal humanity; and (3) directly to the human heart by graces and inspiration. As for the incarnation, historic probability points to Nazareth rather than Bethlehem as our Lord's birthplace, and the miraculous birth cannot be accepted without concessions which any discriminating scholar would repudiate in secular history. Yet we cannot entirely give up the incarnation without great spiritual loss, or without injustice to the history of Christianity. Between these extremes he says many ways have been and may be taken. Which one he takes himself is left obscure. Apparently he does not abandon the doctrine, although he does not hold its traditional form.

As to the atonement, he admits the historic truth of Christ's death for the world, into which he brought a new life which enabled society to survive the inner corruption and the outward shocks which threatened the Roman empire. But the affirmation of the atonement goes far beyond history into the realm of ideas.

Jesus had not long left the world, when St. Paul, in his own language, was buried with Christ and rose again with him into newness of life. And from that day to this the experience has been daily and hourly repeated in the Christian church [p. 406].

The atonement is a work which began in Christ's life,

culminated in his death and has continually been repeated all through the ages. And belief in that atonement is a process: the process whereby, in reliance on the divine grace and by the aid of Christ, a man dies to self, to the base, to the material, and begins to live to the spiritual and to God. It does not seem to be of the greatest importance, from this point of view, with what intellectual form a man clothes for himself the eternal facts [p. 406].

The hope of immortality is based upon experience of this life. The writers of the Scripture had no superhuman knowledge or virtue. Who they were and when they wrote must remain doubtful in many cases. Their books were given by God to the early Christians and for ages served to maintain faith and piety. Yet the course of history can only be accounted for by a divine inspiration of the Founder and his disciples, which has lasted to our times.

In miracles the author disbelieves. In the alleged descent of Christ into Hades he sees an adaptation of belief of the pagan mythologists known as Orphists, from whom also he thinks comes most of the imagery in which the future world was presented to the early Christian imagination.

These statements reveal Dr. Gardner's divergence from the beliefs of the Christian Church, and how much more radical his position is than that of most of the members of even the advanced school of criticism. His book is striking in three respects. It is a good example of criticism which, although destructive, is nevertheless reverent; it insists upon the vital importance of personal knowledge of God, obedience to him and the cultivation of holiness as the fundamental virtue of Christian character; and it is repeatedly shown how the great truths of the gospel, when driven out of the head, find their way back into his belief through the heart.

Professor McMaster's Fifth Volume

This eminent author's *History of the People of the United States** needs no introduction to our readers. The earlier volumes not only are well known but are admired deservedly for their lucidity, comprehensiveness, impartiality and graphic, readable style. The present volume illustrates the same characteristics. It covers only ten years of our history, 1821-30, but they were eventful and afforded ample material for a considerable volume. They included the end of Monroe's presidency, John Quincy Adams's term and the beginning of Jackson's, during which period the nation not only was growing rapidly but also was fermenting with impulses, ambitions and policies of all sorts which had much to do with shaping our subsequent national career.

For instance, the early settlement of Texas, the assertion of the Monroe Doctrine in reference to the Spanish-American colonies, the boundary disputes about our northeastern and northwestern frontiers, the controversy over nullification, the causes and development of sectionalism, industrial and commercial expansion, the Negro problem and the changes in social and literary conditions—all these receive full and careful treatment. Our national life still was fluid, so to speak, but the molds in which it was to be shaped were being formed and the process is of extraordinary interest. He who still believes that "the good old times" were purer and more enlightened than ours will have his eyes opened by reading the facts here recorded.

One of the most valuable chapters is that which describes the early attempts, as long ago as 1825, at socialistic and labor reforms, and the rise of a working man's party. The anti-Masonic excitement, also, is described carefully and two other significant portions of the volume deal with common schools and the educational system of the period, and explain why Americans then cherished so vigorous a

dislike of the English. This history is of the largest value for purposes of reference. But it also is an engrossing narrative. It is peculiarly well suited to be read aloud in the family or school.

Professor McMaster knows when to condense and when to elaborate, and has kept in view successfully that characteristic of his purpose indicated by his title. He has written a distinctive history of the people of the United States in the past, and the people of the present will not fail to reward his service by genuine appreciation.

Fiction

Mr. A. B. Gaillard has translated from the Hungarian what is considered to be the masterpiece of Dr. Maurus Jokai, *Debts of Honor*. It is full of interest as a portrayal of Polish life among different classes, with all its romantic and often barbaric characteristics. The plot hinges upon the inheritance in a certain family of self-destructiveness and the successful overcoming of this tendency. It is a love story, yet only secondarily. Primarily it is a study of various types of personality. They are drawn with rare vividness and bold, picturesque contrasts, and possess a freshness and power which appear to belong to the best work of Polish novelists, and possibly are due in part to the difference between the Polish and Anglo-Saxon temperaments and manners. As a piece of literary work the story deserves high praise, although in some respects it unquestionably has suffered inevitably by being translated. [Doubleday & McClure Co. \$1.75.]

The tragedy of a cramped woman's life, which seldom finds portrayal but is mournful indeed, is the theme of *Kate Wetherell*, by Jennette Lee. An aspiring, hungry-hearted woman is tied to a coarse, sordid husband and family, and nearly dies of the strain. How relief comes and she passes from what to her is a kind of hell into purgatory and on into paradise is related ingeniously. The story is a bit of vivid realism, instinct with pathos and revealing depths of feeling and passion in everyday people which usually go unsuspected and still less often are brought to light. It is a powerful story and engrossing in spite of its sadness. [Century Co. \$1.25.]

Diplomacy is supposed to deal ordinarily with questions of national and international significance, but the issue in *A New Race Diplomatist*, a novel by Jennie B. Waterbury, is where certain factories shall stand. The personal element outweighs the national in the story and it is a study of diplomatists and their connections in their individual capacities chiefly with which the reader is furnished. The actors are described with remarkable vivacity and the dramatic element is introduced repeatedly with great skill. Some of the strongest emotions of human nature are exhibited in lively action, and some powerful moral lessons are indirectly yet effectively impressed. Moreover, the book is unusually readable. [Lippincott. \$1.50.]

Poor People, by I. K. Friedman, is a character study, rather than a regular novel. It deals with the better sort of tenement house life, although all sorts of people are introduced. It is keen in the analysis of individuality and realistic in the descriptions of events as well as wholesome and elevating in suggestion. Profound feeling, often pathetic, yet rarely failing to be genial and almost merry, controls the narrative, and it is an unusual success in that its realism is so natural and unaffected. It has genuine and more than temporary interest. [Houghton, Mifflin & Co. \$1.50.]

A Danvers Pioneer, by R. E. Robinson, describes one of Ethan Allen's Green Mountain boys and his rude experiences in frontier life and in war in northern New England. It probably is a truthful picture of the period and the people represented. It interests by its vivid reproduction of the sentiment and action of the past generations. Such sto-

* G. P. Putnam's Sons. \$4.50.

* D. Appleton & Co. \$2.50.

ries possess a real historical value. [Houghton, Mifflin & Co. \$1.25.]

The experiences of an English governess in a Polish household supplies the material of *One Year*, by Dorothea Gerard. Unexpectedly she witnesses the unraveling of an intricate situation due to a crime, and her description of the revelation of the truth is full of interest, but the people involved are more interesting than the plot itself. They are picturesque and striking and she has made them very lifelike. [Dodd, Mead & Co. \$1.25.]

Smith College Stories, by Josephine D. Daskam, is a racy book, comparing favorably with the best similar volumes relating to Yale, Harvard or Princeton. It is keen and amusing in describing the different types of girls and shows them to be much like other girls, with an added individuality conferred by college life. If the solid work of the course receive less notice in the book than society and other collateral doings, that is only natural, inasmuch as the former is to be taken for granted and affords less material suitable for the writer's purpose. The sketches will prove no mean forces in persuading doubting girls to select Smith to be their college.

The Autobiography of a Quack and the Case of George Dedlow, two short stories by Dr. S. Weir Mitchell, are bound up together. Each appeared originally in the *Atlantic Monthly*. They are striking studies of criminal and invalid life, not altogether pleasant reading, but exhibiting marked ability, and the former is not without psychological value. The second sketch describes a man deprived of all his limbs, and makes a statement, which, if credible at all, will interest all psychologists.

Miscellaneous

Readers of recent issues of *The Century* must have been profoundly interested in Captain Joshua Slocum's narrative of his long voyage. It is now published in the volume *Sailing Alone Around the World*. Captain Slocum sailed alone clear around the world, a distance, as he went, of 46,000 miles. An accomplished boat builder, he rebuilt a little sloop given him into a craft, not only comfortable and remarkably stanch and seaworthy, but possessing what for him was an invaluable advantage, the ability to keep her course for hours, and even days, at a time with the helm lashed, so that he could read, cook, or even sleep all night with the assurance that his boat would be on her course whenever he chose to investigate. This seems almost incredible, but we see no ground for not accepting his assertions. The voyage was memorable, not only because the author was companionless, but because of the welcome and hospitality which he received in different countries. He made his trip leisurely, spending a long time, for example, in South Africa, where he went up into the Transvaal and met President Kruger. He had narrow escapes from savages and pirates, but very little trouble from storms or other marine perils, although he encountered terrible weather repeatedly and at least once ran on an unexpected reef. The material of the voyage is such as to constitute a most interesting book, but would have been valueless in the hands of many narrators. Captain Slocum has proved himself a most interesting writer. The simplicity, naturalness and freshness of his style have clothed his facts in language which makes the book, not only interesting, but fascinating. It is illustrated well and deserves a lasting popularity. [Century Co. \$2.00.]

There is room for Dr. J. W. Chapman's *Life of D. L. Moody* even though Mr. Moody's son write another. Indeed, it would be surprising if several others should not appear. Mr. Moody was too famous a man not to be made the subject of a number of such accounts, and they need not necessarily interfere with one another seriously. It will be easy to write a better one in important respects than this. Evidently it has been prepared

rapidly and is intended to catch the popular fancy. It is not a full and sufficient biography. It is in no sense a critical estimate. It is not specially scholarly. But it does well the one thing which doubtless it was meant to do—it supplies a graphic picture of Mr. Moody and his work, painted from the point of view of fervent piety, apparently cordial sympathy with his methods, interpretations and teachings and unstinted admiration, and painted in strong, bold colors without much heed for shading or delicacy of effect. It is meant less for the thoughtful reader than for the multitude, who like best what is popular and taking in manner. It is illustrated freely, and generally well. [John C. Winston & Co. \$2.00.]

The rhetorical, and at times almost spasmodic, style of Dr. J. Stirling's volume, *What Is Thought?* takes one by surprise and is not well suited to such a treatise. He is not always grammatical, nor is his habit of frequently italicizing agreeable. These blemishes, however, could be overlooked more readily if his meaning always were clear. But he sometimes fails to be lucid. Metaphysicians will find some able and striking thought in his pages, but are likely to be annoyed by its dress. The question of a substantial first and its identification with God, Self-consciousness, and the Quantification of the Predicate are discussed fully, and there is the usual amount of examination of German theories with comment and criticism. The book's purpose is to show the aim of philosophy to be the explanation of the universe. But its conclusion and summary is so nearly incoherent as to be almost unintelligible. Dr. Stirling, however, rejects much of the Kantian philosophy, in the following characteristic manner:

All that being—and all that is—surely—if we must return—foundationally—and do return to his Apperception and his Categories—we can not return to his *theoretical* philosophy as a whole, much as we may rise to the truths in his *practical* philosophy. Nor do I know that we can return to his *religious* philosophy, though I do know that we can return to his spirit of religion, whether Catholic or Christian.

A new treatise on an old theme is Rev. Dr. L. B. Tefft's *Institute of Moral Philosophy*. It is a protest against unchristian conceptions of moral science, but does not differ greatly from similar works by like-minded authors. The author is conservative theologically, and puts proper emphasis upon the practical aspects of his theme. The special feature of the volume is its clear arrangement, its paragraphs being numbered from beginning to end, and an elaborate table of contents being furnished, so that it is easy to use. It is adapted to make a good text-book. Sometimes one has a slight feeling of incompleteness. For example, the passages which deal with the Scriptures do not meet some of the objections most commonly urged against their authority, but in general the work is discriminating and lucid. [Amer. Baptist Pub. Society. \$1.50.]

Prof. W. H. Goodyear's *Renaissance and Modern Art* is primarily for students, but will prove a valuable addition to any library. It puts the fruits of careful critical study into brief compass, so that they are readily available. Necessarily it often has to rest content with suggestion, but it goes sufficiently into details in view of its purpose. It is an outline of the history of the renaissance in the different departments of art and of its subsequent influence. It is gratifying to note that the author has a high opinion of American artists and their productions, and regards the artistic future of our country as rich in promise. His book has more than passing value. But he should accept the late Douglas Campbell's statements about Holland with some caution, although they may be accurate enough for his purposes in this work. [Macmillan Co. \$1.00.]

Notes

Mr. Patterson Du Bois, for thirteen years an editor of the *Sunday School Times*, has resigned, but will contribute to it for the present.

Mark Twain has been arguing before the select committee of the House of Lords on the copyright bill, urging a return to perpetual copyright.

Did Ruskin make Turner famous, or did Turner make Ruskin? This is being discussed just now in England. Let the debating clubs settle it.

The generosity of citizens of Brooklyn, N. Y., has made it possible for the Brooklyn Institute to acquire title to the Tissot pictures portraying scenes in the life of Jesus.

The Dictionary of National Biography will be finished in June. The Lord Mayor of London is said to intend giving a literary entertainment of some kind in celebration of its completion.

Harvard University has received a collection of books, containing many old and rare works in Oriental and other foreign tongues, from the J. C. Ayer Co., the collection having been made by a Belgian ex-Roman Catholic priest who for twenty-five years was employed in translating the firm's almanac, etc., into foreign languages.

The New Books

RELIGIOUS

THE LORD'S ARROWS. By Rev. L. A. Banks, D. D. pp. 309. Curtis & Jennings. \$1.20.

Twenty-eight of the author's Sunday forenoon sermons are here grouped. They are not profound, but none the less make practical points with power and skill.

LIVING BY THE SPIRIT. By Horatio W. Dresser. pp. 102. G. P. Putnam's Sons. 75 cents.

A book adapted to aid many to a loftier type of thought and life. It seems to realize human sin much less than sadness and unrest. But it makes inspiring suggestions.

THE CROWN OF CHRIST. By R. E. Hutton. Vol. 1. pp. 575. Macmillan Co. \$2.50.

A devotional work, adapted primarily to Episcopalians. It follows the liturgical order of the church year, and is pervaded by a rather High Church atmosphere. But much in it is of general religious value. It contains spiritual suggestion by the author, extracts from the church fathers, etc., and hints for Biblical reading.

OUTLINES OF THE HISTORY OF RELIGION. By J. K. Ingram, LL. D. pp. 162. Macmillan Co. \$1.25.

FICTION

WHITE BUTTERFLIES AND OTHER STORIES. By Kate Upson Clark. pp. 283. J. F. Taylor & Co. \$1.25.

Bright, breezy stories, full of shrewd characterization and diversified incidents, and with many touches of genuine pathos. It will be popular.

THEIR SILVER WEDDING JOURNEY. By W. D. Howells. pp. 601. Harper & Bros. \$1.50.

THE KLONDIKE STAMPEDE OF 1897-98. By Tappan Adney. pp. 471. Harper & Bros. \$3.00.

MISCELLANEOUS

THE MAKING OF CHARACTER. By John MacCunn, LL. D. pp. 226. Macmillan Co. \$1.25.

Some educational aspects of ethics are discussed. Thoughtful and comparatively well-educated readers are addressed. A practical and stimulating work for such, but not popular enough in manner for others.

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Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Golden Rule Chr. King's Daughters, 10.
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Friend, Brockton, 10.
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Nellie O. Palmer, Buffalo, N. Y., 6.
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Rev. Thos. W. Monis, Grand Meadow, Minn., 4.64
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Friend, 92.
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Mrs. G. Roberts, Sr., Hartford, Ct., 10.
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Cong. Ch., Manchester, Vt., 2.53
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Mrs. J. F. Sunderland, 3.
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Christian Ch. and S. S., Merion, Ind., 18.80
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		"A Reader," South Boston, 50
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Cong. Sunday School Class of Girls, Curtis, Neb., 1.30
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Friend, Mass., 2.
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Pres. Ch. Johnsonville, N. Y., 30.
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Students' Club, Redding, Ct., 12.37
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		First Cong. Ch., Northampton, 3.
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		E. C. Fisk Univ., Nashville, Tenn., 19.09
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Peacemakers' Circle King's Daughters, 2.70
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Ters, Fisk Univ., Nashville, Tenn., 3.
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Baptist Friends, Farmington, Me., 3.
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Friends, New Vineyard, Me., 2.50
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		D. B. Keels, Ontario, Cal., 6.
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Golden Rule Chr. King's Daughters, 10.
Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Friend, Brockton, 10.
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Friend, Elkhart, Ind., 1.	M. J. A., Salem, N. J., 5.		Mrs. G. Roberts, Sr., Hartford, Ct., 10.

A Broadside of Connecticut News

Consulting State Editors: Rev. Messrs. Lewellyn Pratt, D. D., Norwich; J. W. Cooper, D. D., New Britain; J. S. Ives, Hartford; J. C. Goddard, Salisbury

The Connecticut Plan

The ecclesiastical treasurer is surely no better financier than the ordinary man. He will admit that he has lost money in poor investments. Indeed, upon a conservative basis, it is estimated that the Connecticut churches have lost not less than \$1,000,000 of invested funds. What would not that sum do today if it were a missionary fund! To prevent waste and to encourage gifts, the Missionary Society of Connecticut is a Congregational Trust Company, administering such funds put into its hands without charge and in accordance with the terms of the trusts. The benefits of this plan will be more and more seen as the years go by. The amount of such funds now held by the society is about \$31,090.

Bettering Conditions in Hartford

With all their alleged conservatism, it is doubtful whether the good people of Hartford are behind those of any other city in their special efforts to meet the exigent needs of a present day urban population. With the institutional work of Fourth Church the readers of *The Congregationalist* have long been familiar. But this is only one efficient agency working to remedy unhappy conditions in this city. North Street settlement work, under the fostering care of devoted men and women who give time and strength to the people of a needy section, the Good Will Club that looks after boys who would naturally spend their evenings on the street, and the Open Hearth Mission, which brings sunshine to many lives in a congested part of the city are some of the institutions to which we may point with pardonable pride.

Another organization that has made an enviable record is the Civic Club, composed of women whose efforts have been directed to the bettering of such municipal conditions as they could wisely reach with the means at their command. This club has already made its influence felt in securing greater cleanliness in trolley cars, and in raising funds the last two seasons for the support of vacation schools for children who otherwise would have spent their time on the streets. It has recently prevailed upon the city fathers to support out of the public funds this much-needed work in behalf of poor children. It has also obtained permission for the young people to use certain portions of our parks as playgrounds, and has called the attention of the public to the need that parks be provided near the thickly settled parts of the city, to which the smaller children may have access. The club is at present interesting itself in the problem of tenement house reform, and will doubtless make its influence felt in this direction.

In connection with Park Church there is an organization that bears the appropriate name of the Horace Bushnell Club. It is made up of young men who are interested in questions bearing upon the general subject of good citizenship. It devotes one evening a month to the discussion of some question of public interest, and another evening listens to a speaker able to throw light upon some vital present day problem.

A movement that promises much improvement aims to bring about a federation of the Hartford churches. It has been inaugurated in several conferences of about twenty-five representatives of our churches who have appointed a committee, of which Prof. A. T. Perry is the chairman. It is proposed to base the federation upon the following proposi-

tions: "The more complete and systematic evangelization of the city; a means for the expression of common Christian sentiment in regard to moral and civic issues; the more efficient co-operation of the activities of the individual church; the co-ordination of the various Christian and benevolent institutions of the city." A constitution for the federation has been drawn up and a letter sent out to the churches asking for its ratification, and for the appointment of two delegates, with the pastor, to represent each church upon the council of federation. First Presbyterian Church has the distinction of having been the first to join the organization. It is hoped that this movement will include all the Protestant churches of the city. Interest in its development was greatly strengthened by an exceptionally interesting address on Church Federation, given before the Congregational Club of Connecticut at its March meeting by Rev. Walter Laidlaw, Ph. D., of New York city. He explained methods employed in the metropolis to unite the churches in effective Christian service.

A unique series of Sunday evening discourses by city ministers of seven different denominations, on the reasons why they are connected with their respective bodies, recently drew large audiences to South Baptist Church, Rev. Frank Dixon, pastor. Rev. W. W. Ranney, pastor of Park Church, was selected by the host to represent Congregationalists.

L. W. H.

The Second Service in New Haven

One of the most interesting local developments has been that of the second service on Sunday. Wide divergence in the methods employed may account for the success attained. In the more central churches the attendance at the afternoon or evening service, as the case may be, is generally larger than that in the morning, and includes more non-churchgoers.

Center Church has held for several years a short service at 4 P. M. The excellent quartet has been helpful in making this a time for quiet and thoughtful worship. Dr. Newman Smythe, the pastor, is accustomed to speak briefly, and both music and address unite to emphasize a single thought.

The Men's Club of United Church assumes the management of the evening service with the advice and co-operation of Dr. Munger. Proximity to New York and the fact that noted men come here to preach in the Yale chapel make it possible for the club to secure an unusually strong list of speakers for the winter. The choice of themes is usually determined by the special work in which the speaker is interested. Dr. Munger himself speaks occasionally at this service. The method has proved eminently successful.

At the Church of the Redeemer the pastor, Dr. Phillips, generally preaches. The fine organ and choir make the music an attractive feature, and once a month occurs a Composer's Night, when the works of some great composer are sung, accompanied by an appropriate address. The size of the congregation during the last year has been gratifying.

One of the most interesting meetings is held at the Grand Opera House on Sunday afternoons. It is intended primarily for working men, but the audience contains many students and people of various classes. The Y. M. C. A. has charge and Rev. A. F. Irvine, religious director of the association and pastor of the Fair Haven Church, is the usual speaker. He has been instrumental in reaching many men through this service. From time to time well-known men from outside New Haven have addressed the gathering. Mr. Moody

first saw the advantage of such a service and lent his aid in the beginning. His interest never died out and he always spoke at the service when in New Haven.

Most of the other Congregational churches hold a regular preaching service in the evening, and so far as New Haven is concerned it may be said that the evening meetings have proved a most successful feature in the church life.

F. Q. B.

The Forward Movement

The corporate members of the American Board in Connecticut are organizing for work. Those in the vicinity of Hartford organized a year ago at the residence of Dr. Lamson. Since then similar bodies have been formed by the corporate members in the eastern and in the western parts of the state.

At a recent meeting of the Hartford group interesting facts were presented by the committee on correspondence. The field covered by their report includes six local conferences and about ninety churches. Their contributions for foreign missions in 1898 were about \$22,000 and in 1899 nearly \$30,000. The gain was thirty-five per cent., which more than meets the demands of the committee of fifteen appointed by the National Council. Ninety-nine per cent. of this gain was in the larger churches. Those having more than 300 members increased their contributions sixty-five per cent. in a single year.

Each of five churches is supporting its own missionary, not reckoning those where a missionary is supported by a single individual. Two more churches have pledged such support for the coming year. Another supports "part of a missionary." At least three support native helpers. One church reports that through the interest aroused by the support of a native helper the contributions rose from \$5 in 1898 to \$63 in 1899. The Sunday morning offerings (for foreign missions) in another church increased from less than \$400 in 1898 to over \$1,000 in 1899. The specializing feature of the Forward Movement seems to be working well.

One fact made apparent by these reports is that the gifts of a church chiefly depend on the interest the minister himself feels in the cause and the thought and work he is willing to put into rousing interest among his people. One pastor shows his faith by his works in this way. He was called to the church in 1897. In 1898 the gain was 100 per cent., and in 1899 it was 150 per cent. over 1898. This, of course, was not accomplished without thorough, systematic organization of the parish and faithful attention to details. Not all pastors who have a genuine interest in the world's evangelization can report so great an advance, but without such interest on the part of the leader few churches will show any advance at all. The reports bear frequent testimony to the value of education, and the tribute paid to *Congregational Work* as a means for stimulating general benevolence is especially noteworthy.

J. W. C.

Two Easter Gifts in Norwich

The people of Broadway Church found on Easter morning a beautiful memorial tablet in the vestibule of their house of worship. It had been placed there the day before, and bore the names of the band of 112 persons who in 1842 were organized into this church.

The tablet, which is from the art rooms of Messrs. J. & R. Lamb of New York, is of antique brass of rich design and finish, and has beside the list of names two figures in low relief, one representing faith, the other love. Above the names is the simple inscrip-

tion, "In memory of the original members of Broadway Church"; below, "This tablet is erected by their children," and the dates "1842-1900."

At Park Church, on the same morning, the pastor announced that a member had offered to build a parish house on the lot already secured adjoining the church. It is to be erected as soon as plans and arrangements will permit, and is to conform in general style and finish to the beautiful architecture of the church. It will be at once an ornament to the city and a valuable addition to the means for varied church work. This gift is also a memorial to one of the founders, Hon. Hugh H. Osgood, who throughout its history until his recent death was constant in his devotion and loyalty to its welfare and one of its most liberal supporters.

L. P.

Ansonia's Golden Anniversary

The church, which celebrated its fiftieth birthday April 17, was begun when the present stirring little city was a cluster of quiet farms. Dr. Leonard Bacon presided over the council of organization. Its earliest services were held in a hall, and in its first year it received a grant of \$150 from the State Missionary Society. Since then it has been self-supporting. In 1852 a \$6,000 house of worship was dedicated. This being burned in 1863, the present beautiful stone edifice, costing \$25,000, was built and dedicated May 25, 1865. This building, with the tasteful and convenient \$6,000 parsonage built in 1896, the church owns free of debt. The membership has grown from 31 to 346. Gifts to missions have been \$26,955, while the total benevolences have reached nearly \$40,000. The church has been served by ten ministers, including Dr. A. L. Frisbie, now pastor emeritus of Plymouth Church, Des Moines. During his five years' pastorate he served one year as chaplain in the Civil War, taking with him fifty of the members, including both deacons. The initial pastorate, that of Rev. J. R. Mersham, was signalized by a revival, when sixty persons professed conversion, forty-four of whom joined the church on confession, more than doubling the membership. During the ten years' service of Dr. W. F. Markwick, the present pastor, the church has received 229 accessions, 136 on confession, and has raised \$43,732 for benevolences and home expenses.

Latest Statistics

Figures do not tell the whole story of the activities of our churches, but they are of value and lessons may be drawn from them. One church, the Swedish of Naugatuck, has been added to the roll, making 326. The additions were 2,453 and the losses 2,725, making a net loss of 272. The reason of this is twofold: that the work of revising the rolls has been quite general, the number thus cut off being 515; and also that 115 churches with a total membership of 10,535, making an average of 91, the largest having 535 members, added none on confession and lost 216 by death. Something surely is wrong when one-third of the churches and one-sixth of the membership makes no addition on confession. Another fact far from cheering is that, while for a few years the revision of rolls has been undertaken by so many churches, the list of absentees, 8,706, is larger by 188 than last year and has grown steadily with the increase of membership.

A more encouraging item is that the additions on confession, 1,349, have exceeded the deaths, 1,074, by 275; and that the total membership, 63,004, is 5,404 more than in 1889 and 7,152 more than in 1879. The rate of mortality is 17.04 per thousand members. The Sunday school membership, 57,038, is 422 less than last year and that of Endeavor Societies, 16,180, is 1,003 less than in 1898, and almost 2,000 less than two years ago.

Benevolences, \$355,667, show a cheering in-

crease of \$24,671, while parish expenses, \$684,610, are \$36,195 less than 1898. The charities, legacies and expenses reach \$1,101,659. The amount of legacies reported, \$68,461, is the smallest in twenty-five years. Two items have contributed to the increase of charities: the Forward Movement in foreign missions; and the centennial fund of the State Missionary Society, for which \$18,155 were given.

Only fifteen churches are reported vacant and there are indications that the spiritual conditions will show better results next year. In material things the year has been prosperous, with six new churches and twenty-nine improved, three new and six improved parsonages, three new chapels and six improved, seven debts paid and three reduced. Our need is one—the endowment of power from on high!

There are 126 pastors installed by council, 162 pastors not installed, six preachers or supplies, seven licentiates, and in eleven cases two churches are "yoked" with one pastor. Eight churches report "missionary pastors."

J. S. I.

Among the Churches

The Woman's Home Missionary Society of the state has suffered a great loss in the death, March 13, of its president, Miss Ellen R. Camp. She has served the society as secretary and president for several years, and has devoted herself to the work with characteristic zeal. She was a valued member of the South Church in New Britain, and the daughter of the venerable and beloved Deacon David N. Camp.

TORRINGTON.—The Swedish Congregationalists, who have been holding services for some time in a hall, have purchased the building of the Advent Church for \$3,000. The work is showing a remarkably healthy development.—The French Church, composed largely of French-speaking Swiss, is constantly adding to its membership. Eighteen persons are to join at the next communion. The chapel of Center Church, formerly Third, which the French have refitted and moved, makes a pretty and convenient church home for them.

Two Great Congregational Enterprises

LONDON MISSIONARY SOCIETY—THE AMERICAN BOARD

The London Missionary Society, organized in 1795, was the second of the chief missionary societies formed in England near the close of the eighteenth century. The American Board, organized in 1810, was the first foreign missionary society to be organized in the United States. The London Society was the immediate result of Baptist influences, the Bengal Mission of William Carey. The change of their views on the mode of baptism by Rev. Adoniram Judson and wife, missionaries of the American Board bound for Burmah, had much to do with the organization of the American Baptist Missionary Union. In England the Baptists preceded the Congregationalists; in America the Congregationalists preceded the Baptists. Both the London Missionary Society and the American Board of Commissioners for Foreign Missions were interdenominational in origin, but historically have become denominational. "The Missionary Society" was the original name of the London Society. But two Scottish associations were formed—the Edinburgh and the Glasgow. Hence "The Missionary Society" came to be known as the London Society and in 1818 adopted that title. "American" was the name given to the American Board, as an expression of patriotism and in avoidance of the selection of a denominational name. The history of the London Society states that "for the first time Christians of all denominations, forgetting their party prejudices and partialities, assembled in the same places, sang the same songs, united in the same prayers and felt themselves one in Christ."

Sec. Richard Lovett, M. A., of the Religious

Tract Society and the historian of the London Missionary Society, says that "many connected with the management of the society had most erroneous views, first as to what heathen life was like, and secondly as to the type of man best fitted to deal with it. Godly men who understood the mechanic arts were by not a few of the fathers placed much higher in the scale of usefulness among civilized nations than the student, the preacher, the man of scholarly and disciplined mind. The enormous waste of resources caused by the practical adoption of this view in the early years of the society's history is an object lesson for succeeding generations." If there is one lesson more emphatically taught than another in the history of the practical working of the Christian Church, it is the importance of spending time and care on the training of Christian workers and on a development of Christian work." After the lapse of ten years, there were only nine effective workers out of a company of sixty.

The sole object of both organizations is to spread the knowledge of Christ among heathen and other unenlightened nations. The first missionaries of the London Society went to the South Seas in 1796; the first missionaries of the American Board went to India. The Marathi Mission organized in Bombay in 1813 is the Board's oldest mission.

Between 1795 and 1820 the London Society dispatched the missionary sailing vessel, the *Duff*, to Tahiti, sent Vanderkamp to Africa, began work in India, the West Indies, China, Java, Siberia, Madagascar, Canada and other parts of the world. The energies of the society at first were centered very largely in the South Seas.

The Madagascar Mission was resolved upon in 1817. During the last twenty-five years of the century of the society's history it has been in number of churches, converts, adherents and proportion of Christians to the heathen population the most successful mission conducted by the society. Yet not more than one-fourth of the inhabitants of Madagascar have ever heard the gospel. The work of Vanderkamp, Moffatt and Livi stone in Africa has profoundly influenced the colonial policy of Great Britain toward native races.

Both societies have been instrumental in bringing some of the islands of the sea from cannibalism and barbarism to Christian civilization. Tahiti in 1810, the year in which the American Board was organized, was wholly heathen; likewise were the Hawaiian Islands, to which the first missionaries of the American Board went in 1819. Today Tahiti is among the semi-civilized nations; and the Hawaiian Islands have been annexed to the United States.

There has been a constant and powerful reflex action upon the faith and self-sacrifice of the home churches of the great missionary and providential achievements of the representatives of both organizations. The London Society has no Japanese mission. The American Board's mission in Japan was established in 1869. Both organizations have transferred some of their missions to and received missions from other denominations.

In the missions of the American Board in many parts of the Turkish empire, in Constantinople, Smyrna, Trebizond, Erzurum, Harpoot, Marash, Marsovan, splendid literary, educational and evangelistic work has been done among the nominally Christian population.

The relative income of the two societies has not varied much, although the American Board leads. Neither organization has reached its immediate goal—an annual income of \$1,000,000 per year. The London Society observed its centennial in 1895, raised a centenary fund exceeding \$500,000 and published an excellent history of its hundred years of work. The officials of the American Board are considering plans for the publication of its complete history in season for its centennial in 1910.

J. B. R.

Life and Work of the Churches

A Modern Miracle in Lowell

Highland Church hardly admits that the age of miracles is past; while the prayer circle of faithful women, after six months of closet petition and weekly meetings to ask for freedom from the weight of a heavy debt, absolutely know that God answers prayer. Last September, when formal foreclosure had begun, Deacon J. G. Buttrick offered to give \$5,000 toward the debt provided the entire amount, \$22,000, should be pledged by Easter Sunday; in addition he has consecrated almost his entire time during six months to the raising of this money. His associate in the work of solicitation has been the earnest and devoted pastor, Rev. C. L. Merriam. These had faith equal to removing the mountain of debt which for eleven years has weighed down a church advantageously situated, which had grown since its organization in 1884 from forty-seven members to 314 in 1899. Yet among its entire membership could be found only two persons



to supplement the initial gift by a pledge of \$500 each. The church is composed of the middle class of people, who are the pillars of church activity but without means to make large gifts. Determined to secure the little sums which together make a large one, the canvassers made a systematic and thorough search. Their hearts were gratified by the spirit of self-denial everywhere shown. A school teacher, whose long-cherished plan of a European trip in the exposition year was already on the point of fulfillment, gave up her savings to the church's need. A woman past seventy and absolutely dependent upon others brought with a beaming face twenty-five cents, a widow's mite in very truth. But it was soon evident that the church would be utterly unable to raise the specified sum. Then the pastor and deacon began an earnest search for outside friends to help in their sore need and by God's blessing gradually found them. From Christian business friends in Boston \$3,000 was obtained. One after another the sister churches in Lowell sent in their gifts; not only Congregationalists but Baptists and Methodists contributed, and even many of no church affiliation added their gifts; the contagion spread beyond the city and sister churches in the conference, at Ballardvale, Andover Seminary, Methuen and Lawrence, helped. The night before Easter the pledges were found to be still \$287 short of the required sum. As a last resort there remained a neighbor who had refused to pledge, but had intimated that he might do something at the end. A Saturday evening call found him ill. The beautiful Easter brought a large congregation eager to hear the news but a committee reluctant to report.

During the pastor's prayer the deacon was prompted to slip out of the church and make another effort to see the sick neighbor. Returning he whispered to the sexton to ring the bell with all his might, and hastening to the pulpit announced that a gift of \$300 had carried the pledges over the sum required. Throwing his arm about the deacon his pastor started the Doxology, while above the great bell pealed out its heartiest tone of praise. The impossible had been done. Not only was the debt raised, but an experience of Christian fellowship had been tasted which will never be forgotten. The happy congregation made an Easter thank offering of \$160, and so prompt have been the payments that the heavy mortgage note has already been paid and the church released from a financial burden on which it has paid \$15,000 in interest alone. The debt was incurred in the building of the church in 1887. The building cost \$39,500 and the lot is valued at \$7,790. Andover Conference is to meet with the Highland Church on May 1, and the evening of that date will be devoted to a jubilee service to which the grateful church invites all its benefactors.

G. H. J.

Dr. Thomas's Twenty-fifth Anniversary at Brookline

There was no undue multiplication of formal gatherings in connection with the anniversary. One afternoon and evening sufficed in addition to the usual Sabbath assemblage, but the large committee of capable business men which has for months been making the arrangements had planned all the details carefully and blended skillfully the elements requisite for a successful anniversary. Everything that a grateful and appreciative people could do was done in the way of flowers, music and other substantial tokens of a rare affection. One felt that it was not a perfunctory marking of an important milestone in a long pastorate, but that the festival was the expression of an admiration quick to seize upon an opportunity to make itself known, and which after gathering force for a quarter of a century demanded such an outlet.

The midweek celebration was timed to coincide with the exact anniversary of the council which installed Dr. Thomas April 19, 1875, and the fact that it marked also the anniversary of the fight at Lexington furnished one or two speakers with their initial pleasant-ries. Dr. Herrick, for instance, contrasted the effort of the colonists a hundred years ago to rid themselves of the Britishers with the present yearning of Dr. Thomas's friends to keep him in this country. The afternoon exercises were in the chapel and presided over by the assistant pastor, Rev. O. D. Sewall. After Dr. Thomas and his niece, Miss Lydia Cotton, had received their guests, fraternal greetings were brought by Rev. L. K. Storrs, D. D., the senior Episcopal rector in Brookline, Rev. H. G. Hale of the youthful Leyden Church, Rev. A. A. Berle, D. D., a Brighton neighbor, and Rev. M. M. Cutter, a former assistant of Dr. Thomas.

The hour between the afternoon and evening exercises was pleasantly spent in and about the beautiful auditorium, which never looked more attractive, with its ample yet not excessive floral decorations and with the sunshine falling in golden bars upon walls and pews. Several hundred persons, including a number of former members of Harvard now residing elsewhere, and many ministers of Greater Boston partook of the collation.

The evening congregation completely filled the spacious interior, and the service, though lasting three hours, was relieved of tedium by its variety and by uniform excellence. The exceptional musical equipment of the church showed to full advantage, its regular quartet

being re-enforced by the Tremont Male Quartet and the echo organ adding its tender strains to those of the splendid larger instrument, as manipulated by Organists Macdonnell and Burdett. Deacon John Knox Marshall presided, and letters of regret at absence and appreciation of Dr. Thomas were read by Jacob B. Bates from Drs. Gansaulus, Bradford, Hillis and Storrs, who began his ministerial career at Harvard Church. Three cablegrams from London were also read, including one from the Congregational Union of England and Wales.

It is difficult to imagine a more delightful, adequate and effective series of ten addresses than those delivered Thursday evening. There was an abundance of good humor but many a deep note was struck, and the fact that all the speakers were on familiar and some on intimate terms with Dr. Thomas made their words ring with sincerity and personal gratitude. Dr. S. E. Herrick spoke of the quiet, powerful influence of Dr. Thomas's preaching and pastoral work upon his fellow ministers. Dr. Calkins dwelt on the spiritual friendship which Dr. Thomas has illustrated, and Dr. Twombly further amplified the thought and claimed him for full American citizenship. Dr. Plumb recalled his earlier impressions of Dr. Thomas and concluded with some original verses, which were warmly applauded. Dr. McKenzie suggested the meaning of so long a pastorate. Dr. Gordon outlined the opportunity, the capacity and the disposition which had met in this pastorate. Dr. William Burnet Wright referred to the richness of his personal relations with Dr. Thomas and set forth the integrity of the man. Dr. Meredith declared that it was a great thing to hold a church like Harvard steady in its course during twenty-five such stormy years as have just passed. Dr. Dunning referred to the service rendered by Dr. Thomas in the way of cementing the ties between England and America. Dr. E. L. Clark praised Harvard Church for its magnificent support of its pastor.

The formal speeches ended, Dr. Thomas and Deacon H. S. Burdett were called to the front, and the latter presented his pastor with the purse of \$5,000 and a volume containing nearly one hundred autograph letters from friends of Dr. Thomas.

His response was warm with gratitude, tender with appreciation of his people, his ministerial brethren and such former friends as Dr. Manning and Dr. Andrew Peabody. The truths of the gospel never seemed to him so great, so necessary and so magnificent as now. His pulpit has been the freest imaginable. He had often spoken when he knew that three-fourths of his congregation was opposed to him, but he was allowed perfect liberty and he tried not to abuse it.

Dr. Thomas goes abroad this week, having been granted six months' leave of absence, though he probably will return in September. Contrary to his usual custom, he will not take any extended preaching appointment in England, but devote himself chiefly to rest. He will spend a month in Wiesbaden, to avail himself of the baths there.

The anniversary exercises came to a successful and impressive close last Sunday, when the pastor, Dr. Thomas, preached an anniversary discourse in the morning to a large congregation, and a union children's service of the home and Bethany Mission Sunday schools was held in the afternoon, with addresses by Deacon J. K. Marshall, Rev. F. S. Hunnewell and Mr. E. B. Floyd.

During Dr. Thomas's absence the assistant pastor will have general charge of the pulpit and of pastoral work, with occasional assistance from other preachers. Next Sunday morning Rev. E. C. Moore, D. D., of Providence will occupy the pulpit and on the

following two Sunday mornings Professor Moore of Andover will preach.

Easter Aftermath

The air still vibrates with Easter echoes, telling of the blessings brought by the season when Christians strive most earnestly to enter into the experiences of the Saviour and concentrate their interest upon the unseen and spiritual. At Central Church, Chelsea, such was the religious interest that the meetings were continued an extra week, and neighboring ministers assisted the pastor. In Needham, on the evening of Good Friday, when the theme was Our Lord Crucified, four lads, between the ages of thirteen and seventeen, rose and asked for the prayers of God's people that they might become disciples of Christ. So spontaneous was their action, called out by no word of invitation or appeal, that it seemed a direct response to the working of the Holy Spirit. At Fair Haven Church of New Haven, Ct., on Easter Sunday, a line of candidates for membership extended from one side of the auditorium to the other. These accessions bring the number received during the year to sixty, and remind the older members of a great revival in the days of Dr. John S. C. Abbott, when over 100 names were added to the roll. Rev. A. F. Irvine is pastor.

At Cornell University Dr. Lyman Abbott preached April 8 and 15, holding a prayer service at 5 p. m. and conversations with the students daily. At this church (Ithaca, N. Y.), as in many others, the interest found practical expression in gifts. On Easter Sunday a new pulpit Bible, in memory of the late Pilny Hall, to the church and a copy of Leonardo da Vinci's picture of the Lord's Supper to the Sunday school were presented in addition to a superb stained glass memorial window from the Ministering Circle of the King's Daughters. At Sayville an Easter offering of \$225 was received, between 300 and 400 persons participating. The pastor prepared an Easter letter for those prevented by great age or by illness from attending. These were distributed by neighbors and friends after the morning service.

At Fond du Lac, Wis., the new pastor, Rev. J. H. Chandler, chose this season to inaugurate a forward movement in benevolences. A schedule for the entire year was presented on Palm Sunday, and the pledges returned at Easter with the special offerings for the day amounted to about \$650. In addition many pledges to give monthly to the benevolent causes supported by the church were received where no definite amounts were assigned.

Among important musical works given at Easter services were Gounod's Redemption and Warren's Magdalene at Springfield, Mass., Dudley Buck's cantata, Christ the Victor, at Naugatuck, Ct., Gaul's The Holy City, at Jackson, Mich., and Farmer's Mass in B Flat at Lyndale Church, Minneapolis. The service of Dr. Elijah Horr, who assisted Mr. Soule at Naugatuck during Holy Week, proved exceptionally helpful in spiritual lines.

Tennessee Congregationalists Meet

The Tennessee Association held its 29th annual meeting with Second Church, Memphis, Rev. F. W. Sims, pastor, April 4-8. The churches of Little Rock, Ark., Louisville, Ky., and Athens, Ala., are included in this body. The opening sermon was preached by Rev. C. W. Dunn of Fisk University. Congregational Outlook at the South was a fruitful topic of discussion, opened by Rev. George W. Moore. It has not been easy to introduce Congregationalism in the South, where it was comparatively unknown and the denominational spirit of the old churches is so strong. Among topics discussed in papers and addresses were: Practical Character of Spiritual Work, by Rev. C. W. Dunn; The Supernatural Element in Religion, by Rev. B. A. Imes. A session was devoted to an educational

symposium, when Temperance, Young People's Organizations, and Intellect of Students to Independent Effort were themes considered. The Woman's State Missionary Union of Tennessee held its annual meeting April 8. Addresses were made by the president, Mrs. G. W. Moore, and by Miss Hartig of the Vermont Union. An interesting feature was the meeting of the association with the LeMoyné Institute, one of the most efficient of the A. M. A. normal and training schools. It has an enrollment of 700 pupils, and Prof. A. J. Steele has served as principal for nearly thirty years. A large proportion of the teachers of the city and surrounding country have been trained here.

New York Churches and Pastors

Pilgrim Church is rejoicing that its unanimous call to Rev. F. E. Ramsdell of Cambridgeport has been followed by his prompt acceptance. He will begin work May 6, and will find a vigorous, united church waiting to welcome him. It has a record of noble service under Dr. Virgin's long and able pastorate, and a determination to occupy fully its important field. Even while without a pastor the members have nobly sustained the church. They are ready to make a fuller response to the call for service of him whom out of a list



REV. FRANK E. RAMSDELL

of nearly 500 names considered by the committee they have chosen as their pastor.

North Church is achieving success under the pastoral care of Rev. W. H. Kephart. The present house of worship has become sadly inadequate to present needs. The Sunday school enrollment is now 700, requiring two sessions in order that all may attend. Forty additions were made to the church last year. A new building is being projected, for which \$15,000 have already been secured.

Christ Church on Mount Hope at 175th Street is another vigorous young enterprise, which must soon "build greater" to meet the needs of its growing Bible school. This year the church is making a brave effort to do without missionary aid. The present building was made in portable form, framed on Long Island and fitted together on the present site. Rev. H. M. Brown, the efficient pastor, was gladdened by seeing twenty-two additions to the church last year and a Sunday school attendance of eighty per cent. of the total number of scholars enrolled. New York as a city can grow in only two directions—up in the air and up north. The churches in the Bronx are glad that they are in the latter position.

The spirit of Tolstol characterized the recent address of Ernest H. Crosby, Esq., at the Congregational Club on What the Community Should Demand of the Minister. Dr. W. R. Richards of Plainfield, N. J., who, once a Congregationalist, described himself as having fallen from grace, spoke on What the Minister Should Demand of the Church, illustrating his subject by a reference to Dr. A. H. Bradford as one whose demands were always honored by his faithful people. F. B. M.

New Jersey Association

The thirty-second annual meeting, held April 17, 18 at East Orange, was the most profitable and interesting for several years. The address of the retiring moderator, Mr. William H. Wanamaker, was brief but full of practical suggestion. He emphasized the thought that Congregationalism has a place and a work among the churches of this region. He advocated the publication of the proceedings of the association in more complete form and their wider circulation. He supplemented his suggestion by giving his check for \$100 to help meet the added expense. The association approved his suggestions and appointed a committee to edit such publication.

The associational sermon by Rev. Oliver Huckel of the Associated Congregational Church of Baltimore was on the same line. Congregationalism, he said, stands for liberty of thought and expression and as a protest against every sort of spiritual tyranny. It is needed in the middle and southern sections of our country, not to rival and supplant other churches, but to permeate and influence their spirit.

The church membership remains practically the same. Two churches in New Jersey had disbanded and two in Maryland are practically dead. Benevolent contributions have increased \$2,600. Montclair has enlarged its edifice and Upper Montclair is about completing its beautiful and commodious house of worship. Plainfield is arranging to enlarge its building. The largest number of additions, seventy-two on confession, were received by the Jersey City First, making its present membership 1,091. Glen Ridge, N. J., Central of Philadelphia and Herndon of Virginia support each a missionary in the foreign field.

The paper of Rev. L. F. Berry, assistant pastor at Montclair, on The Model Sunday School, attracted attention, as the school of that church is under his special care. He advocated a graded system of lessons corresponding to the public schools, with books specially prepared. He offered this resolution, which, after discussion, was adopted: "That this association unite with Michigan and Wisconsin in asking the Sunday School and Publishing Society to prepare, at as early day as possible, a scheme of study and textbooks adapted to the same, corresponding to the graded system of our public schools."

The theme, The Presence of God as an Experience, as presented by Rev. C. L. Goodrich of Plainfield and discussed by Dr. A. H. Bradford, was deeply spiritual, and the influence of that hour will abide in many souls. The Message of Nature to the Children of the Kingdom by Dr. J. H. Esob, and The Message of History by Rev. J. A. Fairley were wonderfully helpful as showing that the books of nature and of history contain clear and unmistakable revelation of God.

The sessions were fittingly brought to a close by addresses on Problems in the Progress of the Kingdom. Prof. G. W. Knox of Union Seminary spoke on Problems Abroad, which he said were not found in the dense ignorance and superstition of the mass of the heathen, but in the culture and pure ethics of the educated classes among them. We must present to them a better culture and purer ethics, which can only be done by a fuller and deeper realization of the gospel. Rev. W. G. Pufferfoot, the incomparable and unreportable, dealt with the Problems at Home.

The discussion on the causes of the lack of increase in church membership, which we regret, in common with other denominations, while it reached no definite conclusion, will doubtless stimulate the churches to deeper thought and greater effort.

It was voted to concur in the resolution of the Vermont Association, calling upon our benevolent societies operating in the home field to hold their anniversary meetings at the same time and place, and that there be

but one body of corporate members to whom these societies shall be subject.

Rev. H. S. Bliss of Upper Montclair was chosen moderator for the present year.

C. C. C.

The Georgia Convention

It was entertained in its ninth annual session at Thomasville, April 4-8, by Rev. T. M. Nixon and his people. Rev. J. W. Whittaker was moderator. The annual sermon was preached by Rev. H. H. Proctor of Atlanta on Christ's Encouragement to the Little Flock.

The delegation was small but strong. One white church was represented by its pastor, the A. M. A. by Mrs. I. V. Woodbury, whose ringing utterances added much to the meeting, and the C. H. M. S. by Rev. F. E. Jenkins, the state superintendent. Among topics discussed were: Congregationalism in the Rural Districts, How to Secure a Good Evening Attendance, Relation of the Church to the Endeavor Society.

Reports from the churches indicated marked growth in missionary endeavor. Each church is doing some special work. Thomasville had opened a mission in "Sandy Bottom," the city slums, and reported that as a result the city officials had dismissed the day watchman for that section. Northern tourists wintering here have become interested in the work and are giving practical help. An afternoon was spent in this section by the body. The sixteen rural churches in the southeastern part of the state are prospering under the care of Rev. W. C. Claiborne, who shows great skill and proficiency in his peculiar task.

Saturday afternoon was given over to the second meeting of the Woman's Missionary Union. During the year past twelve local unions have been formed. Considerable enthusiasm was aroused by Mrs. Woodbury's stirring eloquence.

Strong resolutions on temperance were adopted, no member of the body being given to the use of tobacco or liquor. The time of the meetings was changed from the first Wednesday in April to the third Thursday in November, the next meeting to be in 1901 at Savannah.

H. H. P.

Around the Golden Gate

BUSHNELL—WILLEY—MCLEAN

In the early '50's Horace Bushnell came to California to give his jaded nerves relief. But stagnation could bring no rest to him. His activity lent itself to that of a kindred spirit, Dr. S. H. Willey. Both broad-hearted and far-visioned men set themselves to found a Christian college, of which Dr. Bushnell half hoped to become the first president. After a brief, brave struggle, the founders of the school felt constrained to make it over to the state. As the University of California it now ranks among the seven or eight great colleges of the country.

One clear intention in the present removal of our Pacific Theological Seminary to Berkeley is to recover to the university somewhat of the Christian atmosphere lost when it was given into purely secular control. In this way the work of President McLean relates itself to that of Bushnell. Something of what it was intended to accomplish by direct means it is now hoped to secure by indirection—at least to make sure that the thousand and more young minds do not remain ignorant of the large realm of thought and motive to which complete culture cannot shut its eyes. Of course, the first intention is to give a more adequate training to our ministers. For this purpose the libraries and classrooms of the university are open by its charter, *propria rigore*, even if the administration were inhospitable. But the president and faculty are warmly hospitable. Dr. Wheeler has written Dr. McLean in unqualified approval of his plan. He especially favors that feature of it which looks toward the co-operation of our own with other seminaries. The

impolicy of duplicating such professorships as those of homiletics and pastoral theology, or even of church history and textual criticism, seems not hard to prove. The affiliation of our seminary with that of the "Christian" churches has begun most happily. The proposed Baptist seminary will doubtless be brought into affiliation, as also that of the Presbyterians, should the proposed removal from its isolated site at San Anselmo be effected. Our seminary is using rented quarters in Berkeley at present, but a site has been purchased and negotiations in progress may give immediate funds for building. The number of students is about the same as last year, despite the greatly raised requirements for admission. The quality is materially better and the success of the venture, for which no close precedent existed, seems quite fully assured.

THE PACIFIC COAST CONGRESS

Invitations have been issued on behalf of the "churches of Central California" to those of the whole coast—including in the term all the old-Cordilleran states—to meet in council on May 17 to 22. The "mass meetings," as the invitation terms them, will be held in Dr. G. C. Adams's church in San Francisco for the first three days, in Rev. C. R. Brown's church in Oakland on the two concluding days. One evening will be given to the discussion of The Pacific Coast and the Orient, another to The Work of Theological Restatement, a third to The Relation of the Churches to Social Movements of the Day. A somewhat similar coast conference was held in Portland about fifteen years ago.

NOTES

The lectures given every Monday morning at Stanford University, by Rev. C. R. Brown of Oakland, on The Ethics of Christ, are proving immensely popular, the students crowding the chapel.

Prof. F. H. Foster and Rev. George B. Hatch of Berkeley will tour through England this summer a wheel. Professor Foster will repeat at Bradford the Stone lectures, which he delivers next month at Princeton. Rev. William Rader of San Francisco is also to go overseas this spring. A notable public reception was tendered him before leaving for the East. Among others, the leading rabbis bore witness to Mr. Rader's civic popularity.

Dr. George C. Adams gave an address on a recent Sunday evening, in B. Fay Mills's church in Oakland, on The Claims of Modern Orthodoxy. Dr. Adams has strengthened the finely fraternal feeling between our own and the Unitarian ministers, a sympathy due largely to the noble personality of Dr. Horatio Stebbins, the Channing of our coast.

The Richmond Church of San Francisco, just dedicated, is a monument to the devoted labors of its pastor, Rev. Philip Coombe. It is interesting architecturally from the motifs taken from the early Spanish mission buildings, and it is thus an effort to create a distinctive Californian order of architecture. The building has intrinsic beauty.

W. H. M.

Which Strangers Shall I Welcome

On the calendar of the Pawtucket (R. I.) Congregational church appears this sensible single suggestion. It has worked well there, and we believe that it has also been used in Center Church, Hartford:

When one enters the membership of our church, it is customary for the minister to extend to him, on behalf of the members, the "right hand of fellowship." Do we not frequently forget this right hand of courteous and kindly fellowship which it has become our duty to extend, in Christ's name, to all who enter our Father's house? It is our privilege, and should be our pleasure, to greet cordially all strangers, and to invite them to return. How else will they be sure that they are welcome? It is an old saying of hospitality, "The roof is an introduction." Let us not

forget that "all we are brethren," and that we all know each other under this roof. A hand clasp, a greeting, an invitation; no one need be too timid or too modest for these. You cannot speak to all the strangers in church, therefore look carefully, and greet those in the pew in front of you and in the pew directly behind you. If each one will hold himself personally responsible for his immediate neighborhood, every one will be reached. Is all the rest of the church cold? See to it that you *thaw your corner*.

THINGS THAT MAKE LIFE BRIGHTER

An unnamed gentleman, at a recent meeting of the Ladies' Aid Society of First Church, Oakland, Cal., gave \$250 in gold to swell their carpet fund. The Christian "Celestials" of California contribute for church work at home and abroad \$3,903—an average of nearly \$10 per member.

Several persons in Edgewater Church, Seattle, have joined in a good work. This is how it came about: During the Week of Prayer the pastor requested special petitions for the boys and mentioned the need of a reading-room for those who spent their evenings on the street. At the close of the meeting a man volunteered to pay the rent of a room, if one could be obtained. A room was found, one man offered to paint, paper and light it, another to furnish fuel and furniture. In two weeks the room was open and is now filled nightly with young men and boys. This church held a thanksgiving service recently to celebrate the last payment on its debt to the Building Society.

A SOUTH DAKOTA ELISHA

The mantle of the heroic and devoted pioneer missionary, Rev. Charles Seccombe, pastor of four enterprises in and around Springfield, has fallen upon the shoulders of the equally earnest and able Rev. D. B. Perrin. He is a son of the prairies in his educational growth, being an alumnus of Yankton College and of Chicago Seminary. Though he has spent several summers in active ministerial work, he was formally ordained April 4. The church has begun an addition to its building, to cost about \$800.

In an outlying district two Sunday schools have been united, and a Congregational church of 15 members is the outgrowth. A council of recognition was held April 2. Here also a new \$800 church building has been begun, to be completed before snow flies. The third church on this field is at Running Water. Mr. Perrin and his estimable wife begin their work with the respect and good will of all who know them.

TWO VITAL SUBJECTS

AT THE SUFFOLK SOUTH CONFERENCE

Two interesting discussions characterized the sessions at Central Church, Jamaica Plain, April 18. The question of catechetical instruction called out conflicting opinions, the general trend being in favor of some form of catechism. The Christian Endeavorer's Responsibility to the Church was ably presented by Mr. Frank Bridgman as an obligation similar to that of child to parent. He argued that church attendance has first claim, particularly the Sunday evening service, the Endeavor meetings being supplementary. Others supported this high standard, but some were willing to give the Endeavor meeting a place of permanent importance as a distinctive part of the church program without enforcing attendance at every service, especially when this might interfere with necessary Sunday rest and reflection.

TOPICS OF THE TIMES

A number of unique series of sermon topics have attracted notice in different parts of the country within some weeks. A few samples are the following: Spiritual Meteorology: Religious Fog, Spiritual Magnetism and Electricity, The Seasons of the Soul, Religious Storm Centers. The Right Choice of Life: Toward What Harbor, With What Cargo and Under What Captain. Hands, The Power of Touch, Eyes, Voices as an Index to Character. Modern Vices: Worrying, Envy, Gossiping, Cynicism, Carelessness, Fault-Finding and Sensitiveness. Little Men and Little Women: A King With His Thumbs and Great Toes Cut Off, The Bible Oil Company. The Christian Commonwealth: Its Citizenship, Its Society, Its Service. The Mission of Christ: As Preacher, Physician, Liberator, Giver of Sight, To the Chain-bound, Ushering in the Acceptable Year.

Some of the topics which we have seen reach definitely into the personal Christian life. One series

ask the questions: What Am I? What Am I Here For? What Has Been Done For Me? What Will God Have Me to Do? What Is My Decision? Another series inquires thus: Why Does God Permit Sin? Is Salvation Escape From Punishment? Does God Answer Prayer? Is Conscience the Voice of God? Does God Send Trouble? What Is God? What Is Man? What Is the Bible? What Is Christ? What Is Death?

Some single subjects of practical suggestiveness are: What Would Jesus Say to Young Men Today? The Relation of Trusts to the Kingdom; Different Same Things, or How We Look at Life; Nuggets From King Solomon's Thought-Mines; How to Master the English Bible.

THEOLOGICAL SEMINARIES

Andover

The midweek prayer meeting was devoted to the memory of Professor Churchill.—The hall and stairway of the library have been extensively repaired, greatly improving the color effect.

Hartford

Prof. J. Rendal Harris of the University of Cambridge will give three lectures, May 4, 8, 9, on the Literary Environment of Our Lord and the Apostles.—Seminary exercises are being suspended for three days during the Ecumenical Conference.—Rev. C. W. Shelton spoke at the last prayer meeting regarding home mission work in the West.

Yale

A considerable number of students will attend different sessions of the Ecumenical Council, but lectures will not be discontinued.—Mr. J. B. Lyman being unable to accept the fellowship, Mr. Geo. M. Butler will be the Dwight fellow for 1900-1.—Several churches in the cities and towns near New Haven have availed themselves of the offer of the missionary committee of the seminary to secure speakers on missions. During the last month or two, in particular, several students have spoken each Sunday before different Young People's Societies on subjects in line with the "forward movement."

Chicago

Mr. J. P. Gavitt is to leave Chicago Commons, where for three years he has been Professor Taylor's chief helper, to take a position in connection with the Westinghouse Works, Pittsburg, Pa., to do religious and social work among the men. His official position will be secretary of the Y. M. C. A.—H. M. Secretary Warren of Michigan has addressed the students on his state as a field of labor.

Montreal

At the closing exercises, April 17, prizes were conferred on five students, diplomas on four and the degree of Doctor of Divinity on Prin. J. H. George and Rev. Dr. W. H. Warriner. A fine oil portrait of the late principal, Dr. W. M. Barbour, was presented to the college. Rev. Hugh Pedley, the speaker of the evening, made a strong plea for earnest, independent thinking, which he considered the great need of the world—a need which Congregationalism is fitted to supply. Hearty fellowship was expressed by representatives of McGill University, with which the college is affiliated.

CLUBS

The Club of WORCESTER, MASS., held its 153d meeting April 16. John C. Berry, M. D., formerly a missionary in Japan and now president of the City Missionary Society, gave an address on The Assimilation of Nationalities. The theme developed a vigorous discussion.

The meeting of the Connecticut Valley Club at SPRINGFIELD, April 17, was, next to Easter services, the most conspicuous event in Congregational circles during the past two weeks. Dr. P. S. Moxom of South Church presented fully the spirit, object and methods of higher criticism. President Frost of Berea College added to the interest by an able presentation of the condition and needs of the mountain whites. The club is receiving several new members at each meeting.

The Club of PROVIDENCE, R. I., at its meeting April 8 was favored with an address by Jacob Rills of New York. The club has just issued a neat book containing its history, laws and membership list.

The NEW HAVEN, CT., Club met April 23 at United Church and listened to an able address by Dr. Alexander McKenzie on The Law of Fair Play, followed by a report on the proper attitude of the churches toward reformatory work.

Record of the Week

Calls

BICKERS, WM. H., Rosemond, Ill., to El Reno, Okl. Accepts, and is at work.
BLOOMFIELD, GEO. J., Weeden Ch., Pawtucket, R. I., accepts call to Machias, Me.
BULSON, REV. MR. (Meth.), to joint pastorate of Carney and Tryon, Okl.
BURTON, CHAS. E., to remain as permanent pastor of Lyndale Ch., Minneapolis, Minn. Accepts.
CLARK, GEO. L., Hartford, Ct., to Wethersfield for one year. Accepts.
CRAWFORD, SIDNEY, Rutland, Mass., declines call to E. Dennis.
DEAN, FRANK N., to the permanent pastorate of Red Cloud and Indian Creek, Neb., where he has served for two years. Accepts.
DIFFENBACHER, BENJ. F., formerly of Eagle, Neb., to Irvington. Accepts.
DOWNS, CHAS. A., Hartford Sem., to Michigan City, N. D. Accepts.
ELLSTROM, CARL G., Swed. Ch., Montclair, N. J., to Swed. Evangelical Ch., Brooklyn, N. Y. Accepts.
ESTES, B. F., Bristol, N. H., to Hebron.
FURBUSH, ANDREW C., Andover Sem., to Freeport, Me. Accepts.
GORTON, DEMPSTER D., Grass Lake, Mich., to Vermontville. Accepts.
HARRINGTON, A. E. (Pres.), Avon, N. Y., to Churchville. Accepts.
HENRY, FRANK E., Chicago Sem., to Saratoga Ch., Omaha, Neb. Accepts.
HOUSE, ELWIN L., formerly of Attleboro, Mass., to Free Evangelical Ch., Providence, R. I.
JORDAN, JOHN W., Chicago Sem., to Adler and Niagara, N. D. Accepts.
MASON, HENRY B., N. Wilbraham, Mass., to Duxbury. Accepts.
MAX, EDWIN M., recently of E. Rockaway, N. Y., to Randolph Center, Vt. Accepts.
MUMFORD, JAS. T., Cromwell, Io., to Correctionville. Accepts.
NELSON, OTTO, Chicago Sem., to Swed. Ch., Montclair, N. J. Accepts.
RAMSDALL, FRANK E., Pilgrim Ch., Cambridge, Mass., to Pilgrim Ch., New York City. Accepts.
RAYMOND, C. REXFORD, Oberlin Sem., to teach in Berea Coll., and represent it in extension work. Accepts.
SECORD, A., Congregational Coll. of Canada, to Truro, N. S., and Forest, Ont. Accepts the latter.
SMITH, A. C., Hollywood, Ill., to Bureau. Accepts.
TREAT, EDWARD F., Hartford Sem., to Richfield, O., and Irasburg, Vt.
WALLACE, LOUIS, recently of Sierra Valley, Cal., to Palermo and Wyandotte.
WELSH, JOHN W., Fairview, Kan., to Park Ridge, Ill. Accepts.
WHITLEY, JOHN E., Yale Sem., to Penacook, N. H.

Ordinations and Installations

MERRILL, WM. H., o. Smith Center, Kan., March 14. Sermon, Rev. Fred Grey; other parts, Rev. Messrs. D. H. Platt, D. B. Ellis, L. C. Markham.

Resignations

BROWN, CHAS. O., Green St. Ch., Chicago, Ill. He will withdraw from the ministry.
HARPER, JOEL, supt. of S. S. work for Oklahoma, on account of ill health.
HELLIER, FRANK O., Rhineland, Wis.
JAMES, GEO. W., Creighton, Neb.
RICHARDSON, MARTIN L., Montague, Mass., after a pastorate of nine years.
STRAWMAN, DAVID S., Michigan City, N. D.
VOSE, JAS. G., Beneficent Ch., Providence, R. I., after a pastorate of 34 years.

Dismissions

HOWARD, E. LEE, Kansas City, Mo., Apr. 9.

Churches Organized

ARTHUR, N. D., — Apr. 9 members. Rev. Arthur Farnworth of Amelia in charge.
GENTRY, ARK., 25 Mch., 20 members. Rev. Henry Harwell, pastor.
TOLEDO, O., Mayflower Ch., 16 Apr., 83 members. Rev. C. A. Lathrop, pastor.

Licentiates

TOLEDO ASSOCIATION: April 16, C. A. Lathrop, Mayflower Ch., Toledo, O.

Stated Supplies

JONES, JOHN E., Dawson, N. D., at Steele and Fingal.

Personals

BLISS, JASON H., Franklin, N. H., for the present acting pastor at Webster and Salisbury, will spend two months of the summer in England, Scotland and France.
BOYNTON, GEO. M., secretary of the C. S. S. and P. Soc., will attend the Pacific Coast Congress, May 24, and on his way to and from the meeting will visit Oklahoma, Texas, Southern California, Oregon, Idaho, Montana and Wyoming.
EASTMAN, SAMUEL E., } have been unanimously
EASTMAN, ANNIS F., } elected to the pastorate of Park Ch., Elmira, N. Y., succeeding the late Rev. Thos. K. Beecher, with whom they had been associated for six years.

FREELAND, SAMUEL M., of Seattle, Wn., will occupy the pulpit of First Ch., Los Angeles, Cal., until the return of the pastor, Rev. Warren F. Day, June 1, from a trip East, which includes attendance upon the Ecumenical Conference.

PARSONS, HENRY M., resigns from the pastorate of Knox Presbyterian Church, Toronto, Can., and becomes pastor emeritus after 20 years' service. Dr. Parsons was for many years pastor of First Congregational Church, Springfield, Mass., and afterwards of Union Church, Boston.

REED, GEO. H., at the recent annual meeting of the First Ch., Concord, N. H., was voted an increase of \$250 in salary.

SCOTT, GEO. R. W., who has been supplying at Pilgrim Ch., Worcester, Mass., during the European trip of Dr. Lewis, will act as supply for the present at Second Ch., Greenfield.

WILSON, CLINTON W., Meadville, Pa., was presented at the close of the annual meeting, Apr. 16, with \$100 from his appreciative congregation.

American Board Appointments

MCLAREN, GRISSELL M., New York City, graduate of Mt. Holyoke Coll., to Eastern Turkey.

REDICK, EMMA C., Oberlin Coll., to W. Central Africa.

Missionaries on Furlough

These workers under the American Board have recently landed in this country on leave of absence from their designated fields:

CHAPIN, JANE E., Peking, N. China.

DENTON, MARY F., Tottori, Japan.

HASTINGS, RICHARD C., Ceylon.

MACALLUM, FREDERICK W., and family, Marash, Central Turkey.

NEWTON, ELLA J., Foochow.

NOBLE, DR. WILLIS C., Pao-tung-fu, N. China.

SHATTUCK, CORINNA, Oorfa, Central Turkey.

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 30, 10 A. M. Speakers from the Liberal Congress of Religions.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

LIBERAL CONGRESS OF RELIGIONS, Boston, April 24-29.

ECUMENICAL MISSIONARY CONFERENCE, New York City, April 21-May 1.

NORFOLK CONFERENCE, Porter Ch., Brockton, May 1.

WORCESTER SOCIAL CONFERENCE, Whitinsville, May 3.

AMERICAN SOCIAL SCIENCE ASSOCIATION, Washington, D. C., May 7-11.

TUSKEGEE NORMAL AND INDUSTRIAL INSTITUTE, Commencement exercises, May 27-31.

INTERNATIONAL MISSIONARY UNION, Clifton Springs, N. Y., May 30-June 5.

HOME MISSIONARY SOCIETY, annual meeting, Detroit, Mich., June 5-7.

WORLD'S WOMAN'S CHRISTIAN TEMPERANCE UNION, Edinburgh, Scotland, June 22-29.

NORTHFIELD STUDENTS' CONFERENCE, June 29-July 9.

HARVARD SUMMER SCHOOL OF THEOLOGY, Cambridge, Mass., July 5-21.

NORTHFIELD YOUNG WOMEN'S CONFERENCE, July 13-25.

INTERNATIONAL C. E. CONVENTION, London Eng., July 14-18.

NORTHFIELD GENERAL CONFERENCE, Aug. 2-19.

NOTICE TO BANGOR SEMINARY ALUMNI.—A meeting of Bangor Seminary Alumni of Boston and vicinity will be held at the American House, Boston, Monday, May 7, at 12 o'clock. Dinner at 12.30 at \$1 per plate. All come. Notify the secretary, A. H. Wheelock, Millis, Mass., if you will be there to dinner.

CHICAGO SEMINARY TRIENNIAL CONVENTION.—The board of directors of the Chicago Theological Seminary, in accordance with the requirements of its constitution, hereby calls a meeting of the triennial convention of the seminary to convene in Chicago, Ill., Wednesday, May 8, at 10 A. M., in the lecture-room of the Union Park Congregational Church.

Each local association of the Congregational churches of Michigan, Indiana, Illinois, Wisconsin, Iowa, Missouri, Minnesota, Kansas, Nebraska, Colorado, North Dakota, South Dakota, Wyoming, Montana and New Mexico is invited to appoint each one delegate to represent the churches of said local association. Local associations which have a church membership of over 1,500 are entitled to elect one additional delegate for every 500 church members.

The convention will consist of the delegates thus appointed, together with the board of directors and the members of the faculty of the seminary. By order of the board of directors, G. S. F. Savage, Sec. Chicago, Ill., April 6.

STATE C. E. CONVENTIONS

Tennessee,	Nashville,	May 3-6.
Kentucky,	Versailles,	May 11, 12.
Alabama,	Huntsville,	May 11-13.
West Virginia,	Morgantown,	May 15-17.
California,	Stockton,	May 17-20.
Oregon,	Albany,	May 25-27.
Kansas,	Hutchinson,	June 5-7.
South Dakota,	Parker,	June 21-24.
Washington,	Spokane,	June 21-24.
Ohio,	Toledo,	June 28-28.

SPRING STATE MEETINGS

Additions or changes should be sent in at once.

Kansas,	Seneca,	Thursday, May 3.
Missouri,	Carthage,	Tuesday, May 8.
Indiana,	Terre Haute,	Tuesday, May 15.
Massachusetts,	Amherst,	Tuesday, May 15.
Michigan,	Ypsilanti,	Tuesday, May 15.
Ohio,	Elyria,	Tuesday, May 15.
New York,	Homer,	Tuesday, May 15.
Iowa,	Mason City,	Wednesday, May 16.
Illinois,	Oak Park,	Monday, May 21.
South Dakota,	Sioux Falls,	Tuesday, May 22.

THEOLOGICAL SEMINARY COMMENCEMENTS

Chicago,	May 6-9	Oberlin,	May 10
Bangor,	May 15, 16	Yale,	May 18-19
Hartford,	May 28-30	Andover,	June 10-14

Our Readers' Forum

CHURCH FAIRS ACCORDING TO SPURGEON

When doctors disagree what shall the people do? However, Mr. Spurgeon was not a D. D., yet even Dr. Jefferson would give him a first place in Christ's ministry, and Dr. Jefferson holds just the opposite view on this matter of church fairs from Mr. Spurgeon, as given in your issue of Jan. 18. Dr. Jefferson says, "Church fairs and suppers and entertainments held for the purpose of paying the church's debts are an abomination in the sight of God, and it is amazing they are not a stench in the nostrils of all Christian people," etc. In the Life of Mr. Spurgeon, after telling how the tabernacle was paid for by fairs, bazars, etc., it is added: "Mr. Spurgeon himself had often spoken very decidedly concerning the deleterious influence they often exerted. But he learned by the force of providential necessity otherwise. He found by experience that even a bazar or a church fair may become a spiritual service rendered unto the Lord. He saw very clearly that social entertainments, having the double purpose of raising money for the church and becoming more socially acquainted, would also serve the Lord more effectively than many of the forms of church themselves."

Again, it is added: "In the series of religious revival meetings which followed the opening of the Tabernacle, it was again and again heard from the lips of repentant seekers after God, 'I cared nothing for religion until that brother spoke to me concerning my soul's salvation while engaged in the bazar.' And concludes thus, 'The fair was in itself a great revival of religion, although the work was not publicly conducted as a church service.'"

What has Dr. Jefferson to say to all this?
Worcester. JOHN E. HURLBUT.

MUSIC AND MISSIONS

The program for the Ecumenical Missionary Conference is reduced to a vast number of themes, but there is one omission. Music and Missions is a theme not designated. Its importance is recognized in the Encyclopedia of Missions, published in 1891 by Rev. E. M. Bliss, D. D., one of the editors of the New York Independent, and chairman of the press committee for the conference. It will be possible to consider the subject *extempore* in some of the numerous sectional meetings to which the afternoon sessions are to be uniformly devoted. Music has played a prominent part in the history of missions, and its place is to be more conspicuous in the future than it has been in the past. It is native in some form to human nature, and while it has been more highly developed in the Christian and advanced nations than in the pagan and the unprogressive, yet it is practically universal in varied forms, vocal, instrumental, etc. The New England Conservatory of Music in Boston has students now from some of the lands which are to be reviewed and surveyed in the conference from the standpoint of the missionary idea and work.

Music touches missions in two ways: first, by a study of what heathenism, civilized and uncivilized, has generated, and, secondly, by a translation of Christian hymns and tunes and the importation of foreign instruments, such as organs, pianos, etc. The Chinese are very fond of music, though their attainments in it are meager. There is a vast opportunity for trade in this particular if the open door into China is kept open to American manufactures, for "the Chinese have sought to develop instrumental rather than vocal music."

Music is a pronounced agency in evangelization. It is under this head that we should like to have seen it considered by the New York Conference. It is a department of worship abroad as well as at home. It is inherent in the schemes of education, devised and to be devised for the welfare and religious culture of millions of young people in many lands. It will make for itself in the future a larger

place than it has done in the past. It is a significant statement concerning the Tamils of India, who are in southern India and in Ceylon, and whose numbers are variously estimated to be from five to fifteen millions, that, though "they hear listlessly the most important truth in prose, they give eager attention to the same truth when versified and sung." We appeal to all managers of missionary societies to give full and adequate place to the theme, Music and Missions. R.

THE STRANGER HAS AN OBLIGATION, TOO

In a recent Forum, under the title, Was Such Treatment Christian? a case is mentioned such as I frequently find in my pastoral experience. Strangers coming into a place attend church and sit near the door where they are surrounded by other strangers. When the service is over they go out first, before the pastor or church members who sit farther front have a chance to reach them or speak with them. They do this month after month, and then charge the responsibility of their remaining strangers upon the church. I have tried persistently for months to reach certain persons who sit near the door every Sunday, and have failed. Church people are often at fault, but more often, I think, the stranger within our gates. I have also observed that some families when they come into a community come to church and introduce themselves to the pastor. He is glad to introduce them to others, and they immediately feel at home. They go into Sunday school and offer the superintendent to go into a class or to take a class. Such persons are speedily known and appreciated, and re-

gard the same church as warm and cordial which others call cold and stiff.

Let a person who calls himself a Christian and who wishes to help the Master's cause in the community where he goes to live simply do as Christ would have him do, and such experiences as that recorded in your recent issue and are being rehearsed in every community would be less common. I know there is a need for this reminder and I wish every stranger might consider it. On the other hand, let church members be more solicitous to seek out and welcome to their church homes all new comers. J. S. V.

A Vindication of the Fathers

At the Boston Ministers' Meeting on Monday Dr. Leonard Bacon presented a forcible paper upon Anti Slavery Before Garrison. It was amply proved from evidence that the state of apathy so often depicted, and especially by Garrison, did not exist either in Massachusetts or New England. On the contrary, sentiment against slavery was growing in intensity, and this was the condition of public opinion when Garrison appeared. Dr. Bacon contended that, while sentiment in favor of manumission North and South was steadily growing up to 1837, after Garrison's entrance at that date, the North became divided in its views and the South assumed a solid front against it. The paper vindicated thoroughly the Christian sentiment of New England. In the discussion Rev. Messrs. Wallace, Wellman, Hunnewell and Dike participated.

Appropriate resolutions upon the death of Professor Churchill were adopted.

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Dr. A. J. Lyman at Hartford Seminary

THE FOURTH CAREW LECTURE

This lecture treated of the New Age and its Relation to Preaching. Dr. Lyman first reviewed the past three lectures, with the great law of the incarnation in the foreground, the law of the continued spirit of life in Christ Jesus, leading the preacher to select the finest of the present day factors. We call this a new age, and it is. Yet after all its life is the old life carried on and developed. Evolution is conspicuous, but the philosophy of evolution, rightly stated, is, so far as it goes, the strongest ally yet discovered to the spiritual intuition of Christian faith. Reason and faith join hands to proclaim that the God of the old times is the God of the new; that, if Christ's Spirit was immanent in the church in the first century, it is no less immanent in the Christendom of the twentieth.

Of the four most conspicuous features of this age, the first is the spirit of scientific criticism, and the undertone here reveals the Spirit of God breathing on the intellect of man. Much of this criticism is tentative, and preaching must never be tentative, but the preacher should hold himself in sympathy with the spiritual undertone of modern criticism. In all discussion of criticism let the final impression always be one of faith—never of doubt. This age has been characterized as an age of doubt, but an age of power can never be predominantly an age of doubt. It is an age of tested and verified faith. Critical investigation is a mark, not of doubt, but of faith in the battle. The undertone of Biblical criticism is that of faith in the Word of God. This is an age of faith under fire rather than an age of doubt.

A second feature of our age is the spirit of industrial enterprise; its undertone is of God, and the preacher should instantly avail himself of it. It is the union of science and society. On a finer scale there is a Christology of industrialism. Here the preacher should inject into his sermon that tone of practicality, of swift movement of style, of concrete wrestle with actual fact which the business man appreciates without knowing why.

In the third feature, the spirit of special combination, the undertone is nothing less than Christ's own fellow-feeling with the people. Christian sociology should embody itself in Christian geniality. This is a renaissance of Christ's Christianity. Here the preacher must bring his manhood and his preaching into a certain tone of vivid and vital sympathy with Christ and the social spirit of the age on a level with the people. The fourth feature of the age is the spirit of the new philanthropy, which is the scientific, the industrial and the social all blended together and touched with the spirit of Christ. There is today a growing altruism that is distinctly Christian. It is in this altruistic temper that the preacher must realize the higher aspect of his art as an incarnation. It is the combination of these factors that most deeply impresses us with the glory of preaching in this age, preaching Christ and his changeless, ever living truth.

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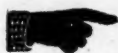
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Progress of the Kingdom

FOREIGN MISSIONARY PERILS

(The Congregationalist's Missionary Topic for May)

Secular education in Japan and India—New propaganda of error by heathen faiths and modern unbelievers—The evil example of un-Christianlike Christians—The effects of war—Home discouragement and forgetfulness of prayer.

In the manual which the American Board has prepared for the guidance of those wishing to engage in work under its auspices occurs in a list of thirteen questions this particular one: "How do you regard hardship, suffering and peril incurred in prosecuting missionary work; and to what extent are you taking them into the account and preparing yourself to meet them?"

The replies constitute as interesting and valuable a collection of documents as can be found in the files of the society. They show that candidates give serious consideration to this subject and look upon the risks before them as legitimate parts of the service to which they have committed themselves. While none of them court danger, they are ready, as good soldiers of Jesus Christ, to meet what the providence of God ordains.

Once on the field, however, the missionaries seldom rehearse to the officers at home the history of their tribulations. One of the missionaries with whom Secretary Barton is in constant correspondence suffered recently three attacks of the cholera, but gave no hint of it in his letters. And time and again this terrible disease, smallpox and kindred pests are the fate of missionaries, but they say little about it unless they are long incapacitated for service.

In these modern times there is less danger of suffering physical violence at the hands of evil men than there was when missions were in their infancy. To be sure, in China today many of our heroic workers feel that they are on the verge of a volcano, and the article re-

ferred to below, by Rev. Mr. Smith, shows how threatening is the outlook, but in most of the fields the obstacles encountered are countless irritations and discomforts when on long missionary journeys, such as being obliged to partake of unpalatable food and to sleep in uncomfortable quarters.

LITERATURE HELPFUL IN PREPARING FOR THIS MEETING

Our Heroes in the Orient, pamphlet prepared by the American Board for free distribution.

The issues of the *Missionary Herald* from January to April, 1900.

Objections to Christian Missions in the East, and Counter Currents in the East, articles by Rev. Edward Abbott, D. D., published in *The Congregationalist* on Feb. 15 and March 8, 1900.

The Uprising in North China, by Rev. Arthur H. Smith, in *The Congregationalist* for Jan 25, 1900

They forget, or will not remember, that human sacrifice and the power of an idolatrous priesthood; a system of profligacy unparalleled in any other part of the world; infanticide, a consequence of that system; bloody wars, where the conquerors spared neither women nor children—that all these things have been abolished, and that dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity. In a voyager to forget these things is a base ingratitude; for should he chance to be at the point of shipwreck on some unknown coast, he will most devoutly pray that the lesson of the missionary may have extended thus far.—*Dr. Darwin's reply to Critics of Foreign Missions.*

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PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 6-12. How Christians Grow. Mark 4: 26-29.

If we stick to our text, we shall dwell upon the manner of the Christian's growth rather than upon the means used to promote it. That latter theme is an important one, but gets attention frequently in the yearly course of our topics. But it pays now and then to look away from the sources of growth to the process itself and the outcome of it. The way in which we grow tells much about the soil in which we are rooted and the spiritual climate to which we are accustomed. There is lamentation today over the apparently small numerical gain in the Christian fraternity, but whether it be actually so or not Christianity ought never to court a showy, artificial and unsubstantial growth.

This parable of Jesus makes it clear, first of all, that the Christian's growth is a quiet affair. The wonderful thing about this miracle of nature which he describes so graphically in these few sentences, and which we are all witnessing during these spring days, is its noiselessness. When a great edifice is being erected the sound of hammer and saw is loudly heard; but when nature weaves her carpet of green for the fields, sends the sap coursing through trunk and bough and impels the flowers to send up their fragile stems through the dark earth the wondrous transformations do not advertise themselves to the ear. So the Christian grows. So the healthy church grows. A man who is living near to his Lord, entering more fully each day into his spirit of service and sacrifice, taking on more of his likeness, does not need to bluster or brag about it; nay, he shrinks from any proclamation of his bettering state. But little by little his friends become aware of it, in the gentler tones of his voice, in his softer judgments of his fellows, in his deepening humility of spirit, in his mastery of his passions and his meannesses.

Again, the growth is orderly; it is not spasmodic; it is not aimless. There is the logical, progressive unfolding of the new life. I have seen some sad cases of men who followed Jesus on the hop, skip and jump principle. But the life that is really keyed to his is steady and moves evenly and quietly to a distant goal. It doesn't make so much difference if the progress is slow. Dr. A. B. Bruce says in his helpful volume, *The Moral Order of the World*, "The one valid distinction between men is one of tendency and momentum." Only let us make sure that there is some movement. We ought to do something more than to hold our own in the Christian life. You have no business, my brother, to remain in the blade stage when long ago you ought to have evolved into that of the ear. And why not expect and plan for and strive for the attainment even in this life of the full corn in the ear.

The farmer's part in the parable seems to have been rather a minor one, at least after the seed was sown. It apparently takes care of itself as he eats and sleeps and goes about his other business. Perhaps the lesson for us is one of hopefulness in regard to the progress of God's kingdom on earth. When the divine life is once planted in an individual, in a community, in a nation the chances are that it is going to stay there. Here is the vast empire of China, at whose brazen doors Morrison and the other pioneers knocked. But finally the gospel truth wedged its way in, and behold today 100,000 Christians and the number of them that are being saved increasing at an almost phenomenal

pace. Put the Christ ideals and the Christ motive anywhere in the world, and if we are patient enough and persevering enough and loving enough there can be but one result.

The Pilot, our esteemed Roman Catholic contemporary, would fain have its readers believe that it was "the weaknesses of old age" which caused St. George Mivart's break with the church, and it trusts that "the soul-illuminating touch of death dispelled the clouds, and that he passed away in both external and internal conformity to the teachings" of the church. Apparently he did not so pass away, for he was refused burial in a Roman Catholic cemetery.

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Ecumenical Snap-shots

The pious German missionaries are praying for the conference, says Secretary Schreiber.

Eugene Stock, editorial secretary of the Church Missionary Society, is a handsome, courtly man.

The venerable Dr. A. C. Thompson must rejoice that he has lived to see and share in such a gathering.

Ex-President Harrison's military experience furnished him with most apt metaphors as he addressed the missionary army.

Congregationalism was well represented at the opening session by Secretaries Smith and Thompson and Rev. Joseph King.

It does one good to see old warriors like Thoburn and Chamberlain of India meet for the first time after months of separation.

One hundred and eighty-eight domestic and foreign delegates were accredited to the conference from the American Board, a larger number than from any other society.

One of the most interesting exhibits in the Turkey bazar at Mission Exhibit is the knapsack worn by Rev. Dr. Goodell, a pioneer of the A. B. C. F. M. in the Western Turkey field, when he trudged from his home in Templeton to Andover to begin study in the Phillips Academy.

Most of the members of the Prudential Committee of the A. B. C. F. M. are on deck, carefully noting all that is said as to methods of work and motives for action in order that they may be better prepared for their responsible task.

To Congregationalists the fine displays of the Methodist missions on the west coast of South America and of the Presbyterians in Brazil were exceedingly novel and inspiring, owing to our comparative ignorance of the great continent south of us.

Ironical laughter followed ex-President Harrison's description of those individuals and nations which reverse Paul's message to the barbarians, "We seek not yours but you." Mr. Harrison is credited as opposing American expansion.

Sec. Wardlaw Thompson of the London Missionary Society reckons on the conference doing more to create *esprit de corps* than on its value as a place for consultation as to methods. He distrusts mass meetings and prefers committee-rooms for discussions as to methods of strategy.

The foreign delegates seem to think that the hunger of the American officials of the conference for missionary statistics is abnormal. But they frankly admit that if the work of collation is as thorough as the work of collection the result will be equally as valuable as the hunger is insatiable.

"Hear! Hear!" said the British delegates, especially Chapman of Leeds, secretary of the United Methodist Free Church Mission, as Sec. Judson Smith of the A. B. C. F. M. was paying tribute to the English race. But the same gentleman did not altogether like Rev. Dr. Joseph King's intimation that Australians are quite ready to "out the painter" and no longer be called Britons.

Back of the proscenium arch, and completely filling the wall on the rear of the stage, hung a mission map of the world, constructed especially for the meeting by E. C. Bridgman, the famous map maker of New York. Its dimensions were twenty-seven feet by fifty, the

hemispheres being twenty five feet in diameter. Colored in fifteen shades it geographically set forth, not only the outlines of the continents and nations and the location of the mission stations, but also the distribution of the great ethnic faiths of humanity. In its center it bore the inscription, "The Field Is the World, the Good Seed Are the Children of the Kingdom." On the upper corners was the proclamation, in letters of red, "Go ye into all the world and preach the gospel to the whole creation; and they went forth and preached everywhere, the Lord working with them."

Blot out of our Constitution and law all that has been received from this sacred Book, and what would be left to bind society together? —Benjamin Harrison.

The nation that spends the most effort in trying to see that work is well done at home is the one that can spare the most effort in trying to see that its duty is done abroad. —Theodore Roosevelt.

No more practical work or work more productive of fruit for civilization could exist than the work being carried on by the men and women who give their lives to preaching the gospel of Christ to mankind. —Theodore Roosevelt.

What and Why

What volumes would make the best commentary for a pastor, making the selection from the point of an "all round" book, especially with reference to explanation of text? PASTOR.

No complete set of commentaries has equal merit in all its volumes. Probably the Cambridge Bible Commentary would be most serviceable to "Pastor," if he were to purchase an entire set. But several volumes are still lacking, among them the Pentateuch, Chronicles and Proverbs. Of single volumes we mention Genesis by Marcus Dods, 1 and 2 Kings by F. W. Farrar, Ezra, Nehemiah and Esther by W. T. Adeney, Job, Genung's Epistle of the Inner Life, Psalms, 3 vols. by A. MacLaren, 2 vols. by Perowne, Proverbs by R. F. Horton, Isaiah, 2 vols., and the Twelve Minor Prophets, 2 vols., by G. A. Smith, Jeremiah by R. J. Ball, Amos by H. G. Mitchell.

On the New Testament, the Gospels, 3 vols., by Lyman Abbott, John by F. D. Maurice, Acts, 2 vols., by G. T. Stokes, Romans by H. G. C. Moule, 1 Corinthians by Marcus Dods, Colossians and Philemon by A. Mac

laren, Epistles of John by W. Alexander, and Revelation by W. Milligan.

Other volumes, not technically commentaries, are of much value as aiding the student to make his own exegesis. Among these are The Modern Reader's Bible, by R. G. Moulton, and The Messages of the Bible, by Sanders and Kent. For prices and further information address the Congregational Sunday School and Publishing Society, either at Boston or Chicago.

The Church Prayer Meeting

Topic, April 29-May 5. Barnabas as a Type of the Believer. Acts 4: 36, 37; 11: 22-24; 13: 1-5.

What is known of him. What fairly may be inferred. Influence not always determined by eminence.

[For prayer meeting editorial see page 604.]

So help me, Lord, thy holy will to suffer,
And still a learner at thy feet to be;
Give faith and patience when the way is rougher,
And at the end a joyful victory.
Thus grief itself is changed to song
Ofttimes on earth, but evermore ere long.

—Von Bogatzki.

Pneumonia

always leaves the lungs weak. Weak lungs are breeding grounds for the germs that cause consumption. Chronic bronchitis also often follows pneumonia. If you have had pneumonia, the germs of consumption are at work. Don't let them get a foothold. Begin at once and take SCOTT'S EMULSION; it will drive out the germs by making the lungs stronger than they are.

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A Family View

And Points About the Conference Issue

Last week our seventy portraits and illustrations, as well as the invaluable articles upon missionary subjects, spoke for themselves of this journal's recognition of its readers' interests. Today the Conference is followed in its progress, emphasizing again the worth of a paper that believes heartily in Christian missions.

As was said of the issues of *The Congregationalist* during the International Council, every pastor and church official will file away these copies for future uses. Subscribers have the first advantage always, for irregular readers can only secure special numbers after they are supplied. The Point is evident. Subscribe now that you may secure such issues as they appear. *The Congregationalist* is always preparing best things for its constituency.

Here is a testimony by way of illustration. Secretary Ryder is deeply engaged in missionary enterprises in connection with the A. M. A., and sees the contributions of this journal to his broad interests. The Family View which his words offer shows an added value.

"You give us a splendid paper. If it brings as much satisfaction in every house as it does in mine, and I have no doubt it does, there is general rejoicing when it comes each week. We have representatives in my home from eighty-seven years to nine. All of them take *The Congregationalist* when it reaches my library table in rotation. We all rejoice in it."

New York.

REV. C. J. RYDER, D. D.

Have you friends who follow all Christian progress with interest? Can they afford to be without such a religious journal?

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 20

The leader was Mrs. John E. Bradbury, who in the early history of New York State Branch was for several years its president.

Miss Child spoke of the beginnings of gospel teaching in many places, and of the advantage of boarding schools in removing pupils from unfortunate home surroundings and giving them new and helpful environment. She also spoke of Miss Shattuck, who has just returned to this country after an absence of sixteen years, during which time she has done a remarkable work in Marash and Oorfa, especially in the latter city, where she lived through a massacre experience and has cared for a large number of orphans, in whose behalf she has recently solicited aid in England.

Letters were read from Mrs. Tracy of Marsovan, giving an account of the 150 orphans under the care of herself and her associates. She says "the little boys are very happy now, busy with work and school and play. Sixteen are making shoes, the little tailors are waiting for a new teacher, two are becoming bookbinders, and all who are old enough help about the house, sweeping and dusting, setting the table, washing the dishes, trimming the lamps, etc. For amusement they make kites and go to the fields to fly them, they make houses and put a great deal of labor on them, plastering and whitewashing them. They make ovens of pieces of brick in which they can bake little loaves of bread; they make little carts and bows and arrows and bells. They have no playthings except those they make for themselves. They are doing well in their studies. I have great pleasure in taking guests to the schoolroom and showing them the neat writing books and beautiful penmanship in English, Turkish and Armenian, also their drawing-books." The sixty girls are under Mrs. Carrington's care, weav-

ing their own dresses and aprons and much of the cloth used in the boys' orphanage.

A letter was also read from Mr. Tracy showing how the preaching and publishing a pure gospel gains the confidence of the people in the face of unrelenting watch and persistent effort on the part of Romanists, who have a large number of missionaries in the field.

O, the blessing it is to have a friend to whom we can speak fearlessly on any subject, with whom one's deepest, as well as one's most foolish, thoughts come out simply and safely! O, the comfort, the inexpressible comfort, of feeling safe with a person, having neither to weigh thoughts nor measure words, but pouring them all right out just as they come, chaff or grain together, certain that a faithful hand will take and sift them, keeping what is worth keeping, and then, with the breath of kindness, blow the rest away.—*Dinah Mulock Craik.*

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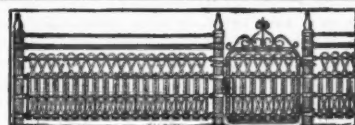
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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.
Rev. Dr. CHARLES A. STODDARD, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

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Keep yourselves up to
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10 cents and 25 cents, at all drug stores.

Ex-President Harrison's Noble Speech

Elsewhere we characterize the style and quality of the speech of the ex-President at the opening of the Ecumenical. Of its many splendid passages we select these two typical ones.

THE NATURAL MAN—THE CHRIST MAN

The highest conception that has ever entered the mind of man is that of God and the Father of all men—the one blood, the universal brotherhood. It was not evolved, but revealed. The natural man lives to be ministered unto—he lays his imposts upon others. He buys slaves that they may fan him to sleep, bring him the jeweled cup, dance before him and die in the arena for his sport. Into such a world there came a King, "not to be ministered unto, but to minister." The rough winds fanned his sleep; he drank of the mountain brook and made not the water wine for himself; would not use his power to stay his own hunger, but had compassion on the multitude. He called them. He had bought with a great price no more servants, but friends. He entered the bloody arena alone, and, dying, broke all chains and brought life and immortality to light.

THE TRUE SCALE OF VALUES

Here is the perfect altruism; here the true appraisal of men. Ornaments of gold and gems, silken robes, houses, lands, stocks and bonds—these are rare when men are weighed. Where else is there a scale so true? Where a brotherhood so wide and perfect? Labor is made noble—the King credits the smallest service. His values are relative; he takes account of the per cent. when tribute is brought into his treasury. No coin of love is base or small to him. The widow's mite he sets in his crown. Life is sweetened; the poor man becomes of account. Where else is found a philosophy of life so sweet and adaptable—a philosophy of death so comforting?

Biographical

REV. CHARLES BEECHER

The promise has been fulfilled to the Beecher family "that thy days may be long upon the land." The last surviving son and the youngest child of Dr. Lyman Beecher died in Georgetown, Mass., April 21. Charles Beecher was born in Litchfield, Ct., Oct. 7, 1815. He graduated from Bowdoin College in 1834 and from Lane Theological Seminary in 1836. His first pastorate was with the Second Presbyterian Church, Fort Wayne, Ind. In 1851 he became pastor of the First Congregational Church, Newark, N. J., and in 1857 he was installed over the First Church, Georgetown. The Essex North Conference found him guilty of heresy in 1863, but he remained for some years in his pastorate and won the respect and honor of his opponents. He lived in Florida from 1870 to 1877, serving for two years as state superintendent of schools. He afterward preached for some time at Wysox, Pa., but in recent years has lived in Georgetown. He edited the autobiography of his father and was the author of several volumes. He was married in 1840 and had six children. Rev. Thomas K. Beecher, his brother, and his sister, Mrs. Perkins, died on the same day, March 14 last. A sister, Mrs. Isabella Hooker of Hartford, is the only surviving member of Dr. Lyman Beecher's family.

Marriages

The charge for marriage notices is twenty-five cents.

OXNARD—FLETCHER—In Lawrence, April 17, Rev. Henry E. Oxnard of North Church, Newton, and Evelyn S. Fletcher.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

HOLMES—In Southern Pines, N. C., April 18, Florence N. Day, wife of David Herbert Holmes.

JENKINS—In Andover, April 19, William Stuart Jenkins, a prominent member of the South Church and for many years a well-known builder of residences and public buildings, aged 75 yrs.

RICE—In Brooklyn, N. Y., at the residence of her son-in-law, Dr. H. S. Jewett, 296 Macon Street, April 11, Tryphena Collins, widow of Rev. O. D. Rice, in the 85th year of her age. After a companionship of 61 years the separation was brief, for her husband passed over to the other shore only nine weeks ago.

RICHARDS—In Revere, April 14, Mrs. Mary Ann Richards of Andover, known to old Andover stu-

dents as for thirty-five years clerk to W. F. Draper, the publisher and bookseller, aged 70 yrs.
WHITCOMB—In Malden, March 27, Lydia A., widow of Francis E. Whitcomb, aged 76 yrs., 4 mos.

MRS. WILLIAM H. BREWSTER

With the same sweet look upon her face it always wore in life, a bunch of her best loved flowers—the lily of the valley—upon her breast, palms, lilies, roses and flowers of the choicest embowering her and lighting every part of the room, speaking of the love of many hearts, with all her children and all but one of her eight grandchildren gathered about her—whose absence from the country prevented her presence—the bright spring sunshine streaming in through the windows, thus prepared for her last resting place lay the beloved form of Mary Young Allen Brewster.

Happy and only happy, was the life begun eighty-four years before in this same house, for the death chamber had been her birth room, and on the spot where the bride of March 30, 1837, stood rested the flower laden casket on the sixty-third anniversary of the marriage, March 30, 1900; and there was more to us of the wedding than of the funeral in all this scene, not that her departing did not wring with sorrow many hearts, but because no thought of death or gloom can be associated with that sunny nature, full of cheer and wholesome courage, the delight and inspiration of those united to her by family ties, and whose charm was felt at once by all who met her. A life so free from sorrow, so full of gladness from beginning to end, so gentle and painless at its close is seldom granted to mortals. Birth, marriage and death, the three events of life, came to her in this same house. That in itself is a history of peace, one which can be recorded of few persons anywhere, and of almost none in this land of change and rapid growth.

Mary Young Allen Brewster was the youngest child and only daughter of Ephraim W. Allen, Jr., and granddaughter of Col. Ephraim W. Allen of Washington's army. Born in Newburyport, Mass., on April 12, 1815, she was educated under Mary Lyon of Ipswich, Mass., imbibing during the formative period of life, in addition to the tutelage of her godly parents, the sweet spiritual influence of Miss Lyon, whose life is unknown to but few, and soon after her return from boarding school, where she remained four years, was united in marriage on March 30, 1837, to William Henry Brewster, seventh in descent from Elder William Brewster of the Mayflower. Her second child died in infancy, and this, with the death of her husband after forty-three years of an ideally happy life, was her only sorrow. At the age of eighteen she became a member of the North Congregational Church, Newburyport, and she manifested throughout her life that beauty of holiness, that love which is the fulfilling of the law. Standing by her side today we feel that any thought of her but happy thoughts are wrong—once more united with father, mother, brothers, husband and little son who have preceded her to the home of God's elect.

Full of sunshine herself, she seemed to attract only sunshine from the infinite storehouse of destiny. All children loved her who never lost the sweet child nature herself, and since her death the visits of many of her beneficiaries have been an eloquent and touching tribute to her generous goodness and oceanic nature. Her hand and purse were always ready to raise the fallen and relieve the afflicted.

After the services at the house the loving hands of her devoted grandsons lowered the form which had been so full of grace into the hemlock and roses at Oak Hill Cemetery, and we left the sunshine bathing the exotics on the mound of her whose

Greeting smile was pledge and prelude
Of generous deeds and kindly words,
In her large heart were fair guest chambers
Open to sunshine and the birds.
And half in dream she heeded not the changing of her sphere,
To give to heaven a shining one who walked an angel here.

Mrs. Brewster left five children: Mrs. Marshall B. Angier of Windsor, N. Y.; Mrs. Isaac H. Hazelton of Wellesley Hills, Mass.; Mrs. Henry T. Page, Fitchburg, Mass.; William H. Brewster, Boston, Mass.; Allen M. Brewster, Newburyport, Mass.

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Education

— Rev. Dr. Marshal Lang of Glasgow has been appointed principal of the University of Aberdeen.

— Rev. Dr. G. A. Gordon of the Old South Church, Boston, will preach the baccalaureate sermon at Cornell University this year.

— The gift to Bowdoin of \$150,000 by Gen. Thomas H. Hubbard of New York will enable

the college to erect at once a handsome new library building.

— Mt. Hermon School is first in the field with its Commencement exercises, having graduated twenty-six young men last Monday. Under the new plan for a practically continuous school year, the next term will begin May 2.

— Cooper Union, New York city, as residuary legatee of the estate of John Halstead,

a retired tea merchant, will receive nearly \$300,000. Mr. Halstead during life never betrayed any special interest in the institution, but he had carefully studied it and its beneficent work.

If one's religion is worth anything it must be a force acting continuously and not merely an intermittent impulse.—*Dr. Alexander MacLaren.*

THE WONDERFUL VAPOR BATH.

Invention of an Ohioan That Guarantees Perfect Health, Strength and Beauty to Every User, and Cures Without Drugs All Nervous Diseases, Rheumatism, La Grippe, Neuralgia, Blood and Kidney Troubles, Weakness, and the Most Obstinate Diseases, by Nature's Methods of Steaming the Poisons out of the System.

Ministers and Those Who Have Used It Declare It To Be The Most Remarkable Invigorant Ever Produced, Better Than Any Treatment At Hot Springs, Sanitariums or Health Resorts.

38,478 "Quaker" Cabinets Sold Last Month.

A genius of the Queen City has placed on the market a Vapor Bath Cabinet that has proven a blessing to every man, woman, or child who has used it.

Recent investigations of this remarkable invention were so very satisfactory that there may be no hesitancy in indorsing the same as just what every one needs.

It is an air-tight inclosure, in which one comfortably rests on a chair, and with only the head outside enjoys at home, for 3 cents each, all the marvelous cleansing, curative and invigorating effects of the famous Turkish Bath, Hot Vapor, or Medicated Bath, with no possibility of taking cold afterwards, or in any way weakening the system.

Hundreds of well-known physicians have given up their practice to sell this Cabinet—such eminent men as Emerson McKay, Detroit, who has already sold over 700, and John C. Wright, Chicago, who sold 125 last month.

of Bloomington writes that the Cabinet did him more good than two years' doctoring, entirely cured him of catarrh, gravel, kidney trouble and dropsy, with which he had long been afflicted.

Hundreds of Ministers

write, praising this Cabinet. Rev. H. C. Roerhaes, Everett, Kan., says: "It's a blessing; made me full of life and vigor; should be in use in every family." Rev. J. C. Richardson, N. Fifth St., Roxbury, Mass., was greatly benefited by its use and recommends it highly, as also does Prof. R. E. P. Kline, of Ottawa University, who says: "I find it a great benefit. No Christian should be without it." Hon. V. C. Hay, St. Joe, Mo., writes: "Physicians gave me up to die; was persuaded by friends to try this Cabinet, and it cured me. I cannot praise it enough." Rev. Baker Smith, D. D., Fairmont, N. J., says: "Your Cabinet rids the body of aches and pain, and as cleanliness is next to godliness, it merits high recommendation."

Congressman John J. Lentz; Mrs. Kendrick, Prin. of Vassar College; John T. Brown, Editor "Christian Guide"; Rev. C. M. Keith, Editor "Holiness Advocate," as well as hundreds of clergymen, bankers, governors, physicians and influential people recommend it highly.

It Prevents Disease,

and physicians are unanimous in claiming that colds, la grippe, fevers, smallpox, consumption, kidney trouble, Bright's disease, cancer—in fact, such marvelous eliminative power has this Cabinet that no disease can gain a foothold in your body if you take these hot Thermal Baths weekly. Scientific reasons are brought out in a very instructive little book, issued by the makers. To

Cure Blood and Skin Diseases

this Cabinet has marvelous power. Dr. Shepard, of Brooklyn, states that he has never failed to draw out the deadly poison of snake bites, hydrophobia, blood poison, etc., by this Vapor Bath, proving that it is the most wonderful blood purifier known. If people, instead of filling their system with more poisons by taking drugs and nostrums, would get into a Vapor Bath Cabinet and steam out these poisons, and assist nature to act, they would have pure blood, and a skin as clear and smooth as the most fastidious could desire.

The Important Feature

of this Cabinet is that it gives a hot vapor bath that opens the millions of pores all over the body, stimulating the sweat glands, drawing out all the impure salts, acids and effete matter, which, if retained, overwork the heart, kidneys, lungs, and cause disease, debility and sluggishness. Astonishing is the improvement in health, feeling and complexion. The first bath makes you feel like a new being; 10 years younger.

With the Cabinet, if desired, is a

Head and Complexion Steamer,

in which the face, head and neck are given the same vapor treatment as the body, producing the most wonderful results; removes pimples, blackheads, skin eruptions, cures Catarrhs, Asthma and Bronchitis.

O. C. Smith, Mt. Healthy, O., writes: "Since using this Cabinet my Catarrh, Asthma and Hay Fever, with which I have been afflicted since childhood, has never returned. Worth \$1,000 to me. I have sold hundreds of these Cabinets. Every one was delighted. My wife finds it excellent for her ills." Whatever

Will Hasten Perspiration

every one knows is beneficial, but other methods are crude and insignificant, when compared to the convenient and marvelous curative power of this Cabinet, known as the new 1902 style

Square Quaker Folding Thermal

Bath Cabinet. It is a genuine Cabinet, with a real door, opening wide as shown in cut.

When closed it is air-tight; handsomely made of the best, most durable, waterproof goods, rubber lined. A heavy steel frame supports it, making it a strong and substantial bathroom within itself. It has top curtains; in fact, all the latest improvements.

The makers furnish an excellent stove with each Cabinet, also valuable recipes and formulas for medicated baths and ailments, as well as plain directions. It folds flat in 1 inch space, when not in use; easily carried; weighs but 10 pounds.

People don't need bathrooms, as this Cabinet may be used in any room, and bath tubs have been discarded since this invention, as it gives a far better bath for all cleansing purposes than soap and water. For the sickroom its advantages are at once apparent. There have been

So-Called Cabinets

on the market, but they were unsatisfactory, inconvenient, simply cheap, flimsy affairs.

After investigation the writer can say the Quaker Cabinet made by the Cincinnati firm is the only practical article of its kind, and will last for years. It seems to satisfy and delight every user, and the

Makers Guarantee Results.

They assert positively, and their statements are backed by a vast amount of testimony from persons of influence, that this Cabinet will cure Nervous Troubles, Debility, Purify the Blood, Beautify the Skin and Cure Rheumatism. (They offer \$50.00 reward for a case not relieved.) Cures the most obstinate cases of Women's Troubles, La Grippe, Sleeplessness, Neuralgia, Malaria, Headaches, Obesity, Gout, Sciatica, Eczema, Scrofula, Piles, Dropsy, Blood and Skin Diseases, Lives and Kidney Troubles. It will

Cure the Worst Cold

with one bath, breaks up all symptoms of La Grippe, Fevers, Pneumonia, Consumption, Asthma, and is really a household necessity. Gives the most

Cleansing and Refreshing Bath

known, and all those enjoying health should use it at least once a week, for its great value is its marvelous power to draw out of the system all impurities that cause disease, and for this reason is truly a God-send to all humanity.

HOW TO GET ONE.

All readers who want to enjoy perfect health, prevent disease and are afflicted should have one of these remarkable Cabinets. The price is wonderfully low. Space prevents a detailed description, but it will bear out the most exacting demand for durability and curative properties.

Write The World Mfg. Co., 2247 World Building, Cincinnati, O., and ask them to send you their pamphlets describing this invention. The price is wonderfully low, only \$5.00, complete, with heater, directions and formulas. Head Attachment, if desired, \$1.00 extra, and it is indeed difficult to imagine where one could invest that amount of money in anything else that guarantees so much health, strength and vigor.

Write today for full information; or, better still, order a Cabinet; you won't be disappointed, as the makers guarantee every Cabinet, and agree to refund your money after 30 days' use if not just as represented.

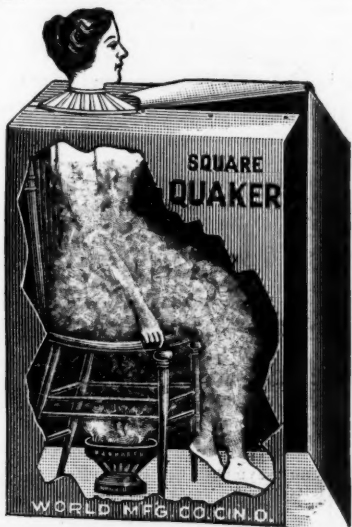
The writer knows them to do as they agree. They are reliable and responsible; capital, \$100,000.00.

The Cabinet is just as represented, and will be shipped promptly. You can remit safely by express, P. O. money order, bank draft, or certified check.

Don't fail to send for booklet, anyway.

The Cabinet is a Wonderful Seller

for agents, and the firm offers special inducement to both men and women upon request, and to our knowledge many are making from \$100 to \$150 every month, and expenses.



Thousands of remarkable letters have been written the makers from users, some of which, referring to

Rheumatism, La Grippe, Kidney Troubles,

will be interesting to those who suffer from these dread maladies. W. L. Brown, Oxford, O., writes: "My father was down in bed for months with rheumatism; this Cabinet did him more good than \$50 worth of drugs." G. M. Lafferty, Covington, Ky., writes: "Was compelled to quit business a year ago, being prostrated with rheumatism and kidney troubles, when your Cabinet came. Two weeks' use cured me; I have never had a twinge since." Rev. Geo. H. Hudson, Okemos, Mich., says: "I gave up my pastorate on account of nervous prostration and lung troubles; my editor so highly recommended your Cabinet, I tried it; from that day I have steadily grown better; am now well; nervousness gone; lungs strong; am a new man." Mrs. Ober, No. 994 Broad St., Columbus, O., writes: "It is grand for curing colds, la grippe, inflammation, aches, pains; it cured my uncle of neuralgia and sleeplessness with which he had long suffered. A neighbor cured herself of la grippe in one night, her little girl of measles, her son of croup. Another neighbor cured eczema of many years' standing." Hon. A. B. Strickland

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." Matt. 25: 40.

Starving India's Pitiful Cry for Bread

What Will Christian America Do for Poor India's Starving Millions?

Statistics that Stagger

Many Millions of Starving People—Multitudes at Death's Door



One of the Least of These

THE most pitiful, most heartrending cry for bread that has ever escaped human lips or reached human ears comes from famine-smitten India's sorely distressed and greatly afflicted people. Many millions of human beings are in various stages of starvation, and a considerable proportion of these at death's door! The greatest catastrophe of the closing century is now being enacted, and unless help comes speedily to India's relief, millions of men, women and children must die before the next crop is harvested.

Three months ago the Government placed the number affected at thirty millions; to-day it admits that this estimate was too low, and that double the number would probably be nearer the truth. Five millions of these people are now employed by the Government at wages averaging two cents a day each; but the remainder must be relieved by private charity or succumb to starvation. England is doing nobly, but she is not equal to the occasion, and America, with her overflowing, bursting granaries, must speedily come to the rescue or these millions will perish from the very lack of what we enjoy in superabundance.

A Noble Record

Christian America has never yet turned a deaf ear to the pitiful cry of agonizing despair. Ireland, Russia, Armenia, Cuba, Porto Rico, and India itself bear eloquent witness to her generous and prompt responsiveness to every worthy appeal, and in this calamity, greater than any yet witnessed, she will unquestionably prove herself worthy the noble record of the past, and share in generous measure the abundance wherewith she has been so bountifully blessed.

Help Them to Help Others

Missionaries now working in India have been so affected by the scenes of heartrending suffering which they have been compelled to witness that, though their hearts are breaking, their tears refuse to flow. They themselves have given all they had and all they could borrow, and now they are daily inditing pathetic communications, and sending them broadcast with the fervent prayer that God would move the hearts of their more fortunate brothers and sisters in distant lands to contribute largely in this hour of India's direst need, and thus help them to help those who are looking to them for salvation from impending death.

Looking This Way

For many years these Godly men and women have pointed the people to the Saviour, and countless thousands have accepted him and have been baptized in the Faith. Indeed, the cause of Christ is making wondrous progress among the dense and dusky population of India, and now that disaster has befallen them and death is threatening them, what wonder that they are hoping for help from this country whence hail the missionaries who have told them again and again the beautiful story of one Jesus who went about doing good, who fed the multitudes, and whose followers in this prosperous country are walking in the footsteps of their Master, daily testing their lives by the standard he established, and ever asking themselves, What would Jesus do?

Help Them Quickly

And shall they look in vain? Shall they be disappointed? Shall we lead them to believe that our religion is mere profession? Shall we shut up the bowels of our compassion and tell them that American money and American grain are for Americans only—that religion is one thing and charity quite another? Or shall we open up our hearts, our hands, our purses and our granaries, and in the name of our Master whom we serve, bid them share with us the bounties of our Heavenly Father's goodness?

Two Cents a Day

Two cents a day will support a life. One dollar will keep a man, woman or child two months from starvation. Ten dollars will save five lives for four months.

A Safe Investment

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again."

Let us each and every one make this investment, and lend to the Lord all we can possibly spare, and in due time he will repay all that we have lent him. How many lives will you undertake to save? Send us word quickly lest they perish before relief can reach them.

The Land of His Birth

This pathetic cry for bread comes from the continent of Asia, concerning which Dr. Talmage says:

Egypt gave to us its monuments, Rome gave to us its law, Germany gave to us its philosophy, but Asia gave to us its Christ. His mother an Asiatic; the mountains that looked down upon him, Asiatic; the lakes on whose pebbly banks he rested and on whose chopped waves he walked, Asiatic; the apostles whom he first commissioned, Asiatic; the audiences he wheeled with illustrations drawn from blooming lilies and salt crystals, and great rainfalls, and belching tempests, and hypocrites' long faces, and croaking ravens—all those audiences Asiatic. Christ during his earthly stay was but once outside of Asia.

A Flying Relief Ship

The Secretary of State for India has cabled to THE CHRISTIAN HERALD that his government will pay transportation charges if America will speedily send a cargo of corn, and already arrangements are under way to have a capacious vessel laden with life-saving American grain start from the harbor of New York at an early date.

Your Opportunity

All may help in this blessed work. Every contribution, however small, will be heartily welcomed and promptly acknowledged in the columns of THE CHRISTIAN HERALD. If we can secure a million bushels of corn of the 2,500 millions harvested last year, we can fill ten ships, and the greatest life-saving fleet ever organized will speed across the waves and bring hope and life for four months to a million men, women and children.

Let All Join Hands

Let every village be represented. Let every Church, Sunday School, Home and Foreign Mission Society do its share. Let Sunday School Officers, Teachers and Scholars vie with each other in hastening to the rescue of this unfortunate people. Let farmers organize and send car-loads of corn. This is the greatest opportunity of the closing century to do good in the Master's name. We are His almoners. He gave up all for us, and now through these starving ones he claims a share of what he has entrusted to our care. Are we unjust stewards? God forbid!

Help or they Perish

We urge upon every reader of The Congregationalist to join the life-saving crew and to throw out to these starving people the life-line, before it is too late. Send to us for **mite boxes** and collect funds. Fill a car with corn and send to us for instructions. **If you cannot pay freight charges THE CHRISTIAN HERALD will pay the bill.** If you cannot send corn send money. Pray that God's people everywhere may realize the importance and urgency of the case and may willingly and cheerfully give, even as God has prospered them.

Young People's Societies, Epworth Leagues, Christian Endeavorers, work earnestly for the night of death threatens to enshroud a continent. You can give the clouds a silver lining and you will do it. This is The King's business. It requires haste. Every day's delay may prove fatal. Let us then be up and doing. He that sitteth in the heavens watches us. His eye is upon us. What we do let us do it as unto Him, and he that seeth in secret and rewardeth openly will bless us with an everlasting blessing.

The Daughters of the King

There are in every community godly women, sympathetic and kind; consecrated women, who long to do good, as they have opportunity and to aid the poor, the suffering and the distressed. We look confidently to them for aid at this time. They can work, they can speak, they can plead, pray and give. May God call them to this mission and graciously prosper the work of their hearts and their hands.

Every remittance of money and every contribution of corn will be acknowledged in THE CHRISTIAN HERALD.

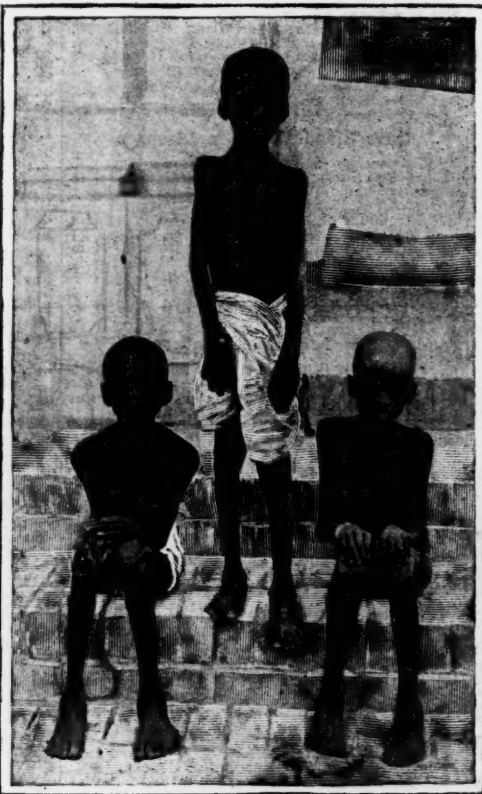
Address:

India Famine Relief Fund

The Christian Herald

195 to 199

Bible House, New York



Famine Orphans Rescued in the Punjab, India